

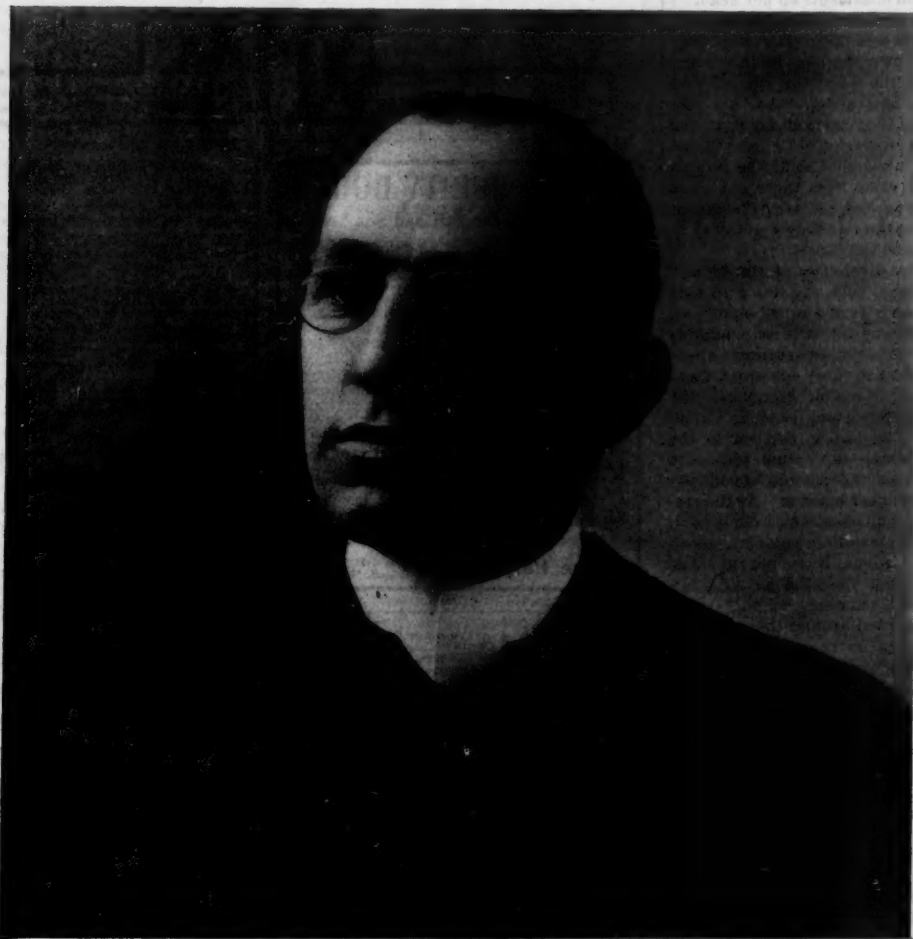
Prof. W. N. Clarke on Religious Tendencies Abroad Opinions on the Strike

THE
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REV. A. A. BERLE, D.D.

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Pastor-elect Union Park Congregational Church, Chicago

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Picturesque Christianity in California

BY REV. WILLIAM H. DAY

Practical Christianity may have a picturesque side. Once a year the women of the twelve Congregational churches in Los Angeles give the wives and children of Chinatown an outing. A few weeks ago, with great bustle and after much planning, the guests were gathered at the station of the Los Angeles Pacific Electric Railway, and a car, given by the company, was packed with the Celestials, for a day at Santa Monica Beach.

Almost every family in this bit of transplanted China was represented. For many of the women it was a great event. Some are never permitted to leave the room in which the family lives. So strict is this isolation that the men of the family living in the next room do not know how the neighbor's wife looks. The women themselves are as excited as a backwoods family on circus morning. One confided to Mrs. Finlay, who has charge of the mission, after the many hours of toilet preparations were complete, "Me no sleep last night; alle like Chinese New Year's." What a contrast between the graceful modes of Canton and the ugly fashions of Paris! The children wear clothes of many colored silks; hair as carefully arranged as that of their mammas; about their heads great bands of gold, presents at the hour of birth. One child had over one hundred dollars' worth of such ornaments on her head.

For the women with bound feet the day was the greatest delight and the greatest hardship. As they walked down the long incline to the beach one said to the American woman who helped her to hobble along, "Ah, big feet more better." As they came in sight of the sea even the stern repression of Chinese "good form" could not altogether stifle the rapturous "Ah," which came from those who since coming from China had not seen the ocean. Before them shone the Pacific, the pathway to the old home beyond the sunset.

There were great diversities of station and wealth. One woman, with massive gold hair ornaments, was the wife of a proud merchant. Just opposite her was the wife of a humble waiter in the Chinese restaurant, where "chop-soy," cooked in most epicurean fashion, can be eaten. Another group was the family of the most important doctor in Chinatown; but, alas! he has succumbed to the curse of the Oriental—the opium pipe—and this wife, who sees the outside world but twice a year, suffers for his vice. As the regular workers at the mission, which our American Missionary Association conducts, speak of these Chinese wives, it is not as Mrs. Chong, or Mrs. Sam Lee, but as Ah Sin's mother, or Lum Joe's mother.

The curious crowded around them at their lunch till there was no room to eat. After luncheon a pretty sixteen-year-old maiden was gazing off to sea, when a voluble old lady behind her said, "I could love you, but I wish your mother would put you in skirts." Instantly came the reply, in good English, "Thank you, but I do not care for your love, nor for skirts either."

As the sun was going down the electric brought back to the "City of the Angels" many tired women. The entertainers had been "cumbered with much serving," but Christian hospitality and the spirit of service as Jesus proclaimed it had been put into concrete form. Women who would never be allowed to go to the mission, to hear a sermon or study a Sunday school lesson, had been taught a gospel lesson they would not soon forget—a Christianity practical as well as picturesque.

Arrests for drunkenness in Boston last year were only 12,000 in number, whereas a few years ago they ran as high as 18,000. Arrests for gambling are increasing.

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A STUDY OF THE RELATIONS OF THE SOCIAL CONSCIOUSNESS TO THEOLOGY

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 70 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outlying vessels; publishes the *Savior's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, to be held at Oberlin, O., Oct. 14-17.

The sermon will be preached by Rev. Newell Dwight Hillis, D. D., of Brooklyn, N. Y.

Addresses will be given by a goodly company of missionaries, including Miss Ellen M. Stone, by President Capen, Mr. John E. Mott, members of the India deputation and others. Annual reports will be presented.

Those entitled to free hospitality should communicate at once with Mr. L. D. Harkness, 113 South Professor Street, Oberlin. The moderate rate of \$1 per day is offered to all others in boarding houses and private families. Address as above for such entertainment.

The usual reduced rates from the railroad passenger associations—one fare and one-third, on certificate plan—have been secured. The official certificate must be secured of the agent from whom the ticket is purchased on starting for Oberlin. Send to Charles E. Sweet, Congregational House, Boston, Mass., for transportation circular, or to the committee at Oberlin.

The Oberlin churches expect and invite a full attendance.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

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THE ROYAL MONTH AND THE ROYAL DISEASE.—Sudden changes of weather are especially trying, and probably to none more so than to the scrofulous and consumptive. The progress of scrofula during a normal October is commonly great. We never think of scrofula—its bunches, cutaneous eruptions and wasting of the bodily substance—without thinking of the great good many sufferers from it have derived from Hood's Sarsaparilla, whose radical and permanent cures of this one disease are enough to make it the most famous medicine in the world. There is probably not a city or town where Hood's Sarsaparilla has not proved its merit in more homes than one, in arresting and completely eradicating scrofula, which is almost as serious and as much to be feared as its near relative—consumption.

NEW USE FOR REFINED PARAFFINE WAX.—A new and important use for Refined Paraffine Wax seems to have been discovered by a prominent resident of Ohio, living near Lancaster, who had two trees badly damaged by storm, one being a maple and the other an apple. In each case a large limb was broken down from the trunk, but still attached to it. The limbs were propped up and fastened securely with straps, very much as a broken leg might be fastened with splints, and then melted refined wax poured into and over all the cracks. The "surgical operation" was entirely successful. The paraffine prevented the escape of the sap, kept out the rain and moisture which would have rotted the trees, prevented the depredations of insects, and the limbs seem thus far to be perfectly re-attached to the trees.

NOW IS THE TIME TO GO HUNTING IN THE MAINE WOODS.—The hunting season has set in and the sportsman who desires to follow in the chase during the next month or so will no doubt shape his course towards the Maine woods. Leaving the Union Station, Boston & Maine Railroad, he can reach any section of the pine tree forests. He can journey to the Rangeley region, or farther north to Moosehead or Katahdin; he can strike into Washington County, or away to the forest lands of New Brunswick and Newfoundland. He can traverse a country completely overrun with deer from the southern boundary of Maine to the Canada line. In the Washington County, the Aroostook, Dead River and northern portions of Maine, moose enough to satisfy the most eager huntsman can be found. Penetrating into New Brunswick and the thick jungles of Newfoundland, vast herds of moose and caribou will be found roaming about. If you are contemplating a trip into the Maine woods, or sections further on, send a two-cent stamp to the General Passenger Department, Boston & Maine Railroad, Boston, for their descriptive book, Fishing and Hunting. It describes the game territory in full, and also contains a map of the game region of Maine.

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SUMMARY OF ASSETS.	
Cash in Banks	\$634,886.54
Special Deposits in Trust Companies	430,586.48
Real Estate	1,808,892.06
United States Bonds	2,050,000.00
State and City Bonds	1,364,500.00
Railroad Bonds	1,288,925.00
Water and Gas Bonds	97,500.00
Railroad Stocks	6,662,550.00
Gas Stocks	109,000.00
Bank and Trust Co. Stocks	508,250.00
Bonds and Mortgages, being 1st lien on Real Estate	124,550.00
Premiums uncollected and in hands of Agents	991,446.48
Interest due and accrued on 1st July, 1902	\$0,562.87
	\$15,918,449.43

LIABILITIES.	
Cash Capital	\$3,000,000.00
Reserve Premium Fund	5,405,511.00
Unpaid Losses	718,796.65
Unpaid Re-Insurance, and other claims	675,454.43
Reserve for Taxes	50,000.00
Net Surplus	\$9,068,697.55
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THE CONGREGATIONALIST

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and Christian World

Volume LXXXVII
Number 41

Five Thousand New Subscribers

Five thousand new subscribers for *The Congregationalist* is the watchword. Some churches are sending in from twelve to twenty-five each. "The pastors' plan" is the keynote. Our special representative, with the co-operation of the pastor in Camden, N. Y., has sent in fifteen subscriptions; in Newburyport, twelve; West Somerville, twenty-five; Cliftondale, fifty; Sharon, ten; Beardstown, Ill., nine; Barre, Vt., nineteen; Dedham, fourteen, and so on. One pastor says: "Your special representative was ideal. I could not imagine a man doing the work in a finer way than he did." Another pastor says: "It gave me much pleasure to meet your special representative and introduce him to the families and my friends. I was impressed with the gracious and effective manner in which he presented the merits of the paper and enforced its claims upon the attention and patronage of loyal and intelligent Congregationalists."

Event and Comment

Our Churches in the Coal Region

Few Congregational churches now need the sympathy of their brethren more than those in Pennsylvania where the anthracite coal strike is in process. A sad picture is sent to us in a letter from one of our ministers. The congregations are vanishing; many of their members are leaving for other sections. The pastors stand at their post with heroic courage and endurance. Prudence requires them to refrain from siding openly with any of the parties in the contest, as any such action would split the churches in pieces and expose themselves to violence. Only the presence of the troops prevents a condition of anarchy. These brethren should be remembered in the prayers offered for the speedy restoration of peace in their districts. Worse conditions threaten unless the strife between union and non-union men is soon brought to an end by the settlement of the strike.

Autumn Meetings of Consequence

The next few weeks will witness the assembling of half a dozen religious gatherings of exceptional importance. Besides the Oberlin meeting of the American Board and the New London meeting of the American Missionary Association, several assemblages of other branches of the church will repay attention. The Episcopal Church Congress which meets at Albany next week will call together some of the strong prelates and talented laymen of that church, who will discuss live subjects such as the relation of the church to the drama. This meeting has no relation to the official administration or authoritative declaration of the body which it represents, but is designed to furnish a free forum for the bold discussion of vital themes. Similar in scope and purpose is the Baptist Congress which meets in Boston in November. Probably the denomination's mis-

sionary societies and their consolidation will not call for as much discussion as at New York a year ago, as that problem is now in the hands of an efficient committee of fifteen.

A Great Missionary Rally

In some respects the most notable meeting of the autumn will be the missionary assemblage in Cleveland, Oct. 21-24, of the Methodist Church North. Heretofore the Methodists have made little use of the national mass meeting for stimulating interest in their varied aggressive enterprises. But now they are to experiment with a popular assemblage at which there will be present, perhaps, fifteen hundred delegates from over forty-four states, as well as nearly one hundred of the general officers of the church and numerous bishops, secretaries and editors. The entire field of the denominational operations at home and abroad will be surveyed and bishops fresh from the field, like Hartzell, Vincent, McCabe and Thoburn, will join with secretaries and leaders at home, like Mott and Speer, in furnishing information and incitement. The program is rich and varied and the issue of the gathering will doubtless be a notable quickening of the home churches, leading to greater victories abroad.

The Forward Movement of the French American College

The French American College at Springfield, which last year had 104 students, will have more this year. There is an increasing appreciation by many of those for whom the college is designed of its value. Last year these races were represented: French (33), Italian (37), Armenian (20), Greek, American Irish, English, Japanese, Syrian and Assyrian. At first the institution had to seek students; now it has to refuse them for lack of accommodations. The time has come for enlargement of buildings, resources and of working forces. With a view to just these ends and entirely of his own motion President Lee has resigned the presidency. He does not, however, thereby sever his connection with the college, which he has done so much to bring to its present prosperous condition. His resignation will not take effect before next summer and he will work even more vigorously than in the past for the endowment which the college needs and must have. The president-elect is Rev. William L. Tenney, now pastor of the church in North Adams. He is a man of marked ability and is being sought from many quarters. He will be a great addition to the working force of the college in many ways. It is a piece of rare good fortune that he is willing to give himself to this work which has such a vital bear-

ing upon the future welfare of New England.

Good Reputations Destroyed

An unusually painful scene was witnessed last week in the Massachusetts Superior Criminal Court. Two citizens of Boston, each approaching three-score-and-ten years of age, were sentenced to the state prison, one for not less than seven years, the other for not less than four years. Both men have occupied responsible positions, have lived outwardly exemplary lives, have reared families and have been honored in public and private life. Both have abused financial trusts and confessed guilt. Both have made such restitution as is possible, leaving their families destitute. Mr. W. C. Vanderlip, a Boston lawyer, was trustee for an estate of some \$200,000, the most of which has disappeared. Mr. Henry F. Coe was treasurer of two manufacturing corporations and for several years has wrongfully used the funds of one to assist the other. He is a member of Central Congregational Church, Jamaica Plain, and has long been its treasurer. In pronouncing sentence the court said that "there was nothing in Mr. Coe's living which could be made the subject of adverse comment. The funds taken by the defendant had been used by him to put on a more substantial foundation the business which he hoped might prosper. His gain would be such as he would derive as a stockholder in the corporation, and that personal credit which would be likely to result from sagacious financiering." His family have surrendered even the life insurance policies, which legally they were not obliged to do, in order to make restitution as far as possible. Mr. Coe's physical condition is so infirm that it is hardly possible for him to survive the term of his sentence. It would seem heartless to comment on such an event as this. It is recorded here in the hope that it may serve as a warning to any who may be tempted to use unlawfully the property of others committed to their care.

Our Missionary Family

The sympathy of one's own household is a great support. There are times when life would hardly be endurable without it. Such sustaining, understanding sympathy is of inestimable worth to those who are trying most faithfully to serve us; and who are doing this service for us more than our missionaries who are separated from many of their own households because of their duty? No one of our Congregational family could have read the cablegrams which passed between the members of the Gulicks in Spain and their friends in Boston, printed in our columns last week, occasioned by the sudden death of the last surviving son, with-

out sharing their sorrow, and a feeling of gratitude that they belong to us. All the time there are anxious ones separated by oceans because they are doing our work in different and distant lands. It would seem to be a sufficient reason to keep alive the family altar that we may pray together for those who so much need our sympathy and the support which comes in answer to prayer. No Christian who values his relations to the one family banded together in the name of Christ will forget those distant ones who could not live and labor if they were forgotten by friends with whom by love and covenant and dearest interests they are united.

Superintendence Desirable

The election of a state superintendent—Rev. Charles Conklin—by the recent Universalist convention of churches in Massachusetts indicates how that denomination, congregational in its polity, with a national superintendent and several district superintendents already in the field, is proceeding to supervise and solidify and organically relate its denominational work. The American Unitarian Association as at present organized, with Pres. Samuel Eliot and Secretary St. John conserving its organic oversight of the local churches, is tending in the same direction of closer supervision, with more moral if not official authority lodged in the supervising officials. It was natural, of course, that the most radical of the Congregational sects should feel the evils of excessive individualism first and begin the swing back toward the episcopal idea if not the episcopal terminology. That our own denomination needs more efficient supervision for the occupation of its older as well as in its newer fields can hardly be disputed. Strategic points are not filled, or are not filled as they should be, simply because of the indifference or ignorance of the local church.

Peace Maintained by Soldiers

At the Boston Ministers' Meeting last week Secretary Trueblood of the Peace Society showed the terrible wastefulness of war and predicted that the time is near when it will be impossible. At the same time a number of regiments in the mining regions of Pennsylvania were engaged in preventing murders of peaceable citizens, the terrorizing of their families by dynamiting their houses in the night and the destruction of other property and of the means of employment for men who wished to work. In a considerable section of Illinois for several weeks it has been necessary to maintain guards of soldiers to protect peaceful citizens. The adjutant general of that state has reported to the governor that no colored person in that region is safe from violence to person or property without the protection of the troops. He says that the people of Redwing "have fine farms and neat homes and are living in peace, happiness and prosperity except for the dread of the outlaws now terrorizing their brethren in Eldorado." There is rarely a time when in some section of our country there is not lawlessness and disorder which cannot be repressed by the local authorities. Military training and discipline are among the most effective promoters of peace. Faithful efforts

to inculcate a right spirit in men toward their fellows and the maintenance of an efficient military force to protect the people in the peaceful exercise of their rights are both necessary and will be necessary for a long time to come in order to bring in the era of universal peace.

Where Unity Is Impossible

A rumor whose origin we do not know was lately given as news in a Boston daily paper to the effect that a union was in progress between the Congregational and "Christian" denominations. The *Christian Standard*, the organ of the latter body, declares this to be "an impossible unity." "Christians" have a mission which seems to them of sufficient importance to keep them separate from other Christians and to hold them in a union of their own. Their mission is to denounce denominationalism and to insist that immersion is the only baptism. If they were to combine with any other bodies which do not regard this mission as of supreme importance the result would be discord and strife. We Congregationalists respect "Christians" and would willingly fellowship with them. But we should not wish to adopt their peculiar watchwords in order to be in the same organization with them. The *Christian Standard* says frankly:

Having denounced denominationalism, obeyed the Lord in his ordinances, and united in congregations after the primitive New Testament pattern, these "Christians" can have no other course to propose for their brethren yet in bondage to denominational error. If Congregationalists would do the Lord's will in the matter of union, let them renounce their party Congregationalism and become, as individuals, simply Christians and as organizations simply churches of Christ.

As long as Congregational churches practice for Christian baptism a Romish substitute for the Lord's holy ordinance, it is folly to talk about a union of the "Congregational and Christian Churches."

Lady Henry Somerset's American Itinerary

Lady Henry Somerset set, upon her semi-official visit to the W. C. T. U. National Convention at Portland, Me., will be accompanied by her cousin, Miss Cameron—an artist of pronounced ability, and by Rev. Henry Sanders, a former rector at Eastnor, now of London, with an East Side parish numbering 20,000. Lady Henry arrived in New York Monday and went thence to Lee, Mass., for a few days' visit among relatives of Miss Cameron. During the convention (Oct. 17-22), Lady Henry will be in Portland and will participate in the comprehensive program. The city as well as the convention will tender many courtesies to these guests from England; and on Convention Sunday (Oct. 19), Mr. Sanders will preach in the Portland Cathedral, upon the invitation of Bishop Codman. Lady Henry will deliver an address in Boston on the afternoon of Oct. 26, in Tremont Temple. The party will then attend the Provincial Convention of the W. C. T. U. in Ontario; thence returning to fulfill engagements in Washington and New York city, sailing from the latter city on their return trip in late November.

Good News from Peking

Sunday, Aug. 10, was a remarkable day at the American Board mission in Peking.

It marked the ingathering of the first harvest since the siege. Twenty-five people were admitted to the church and seventeen taken on probation. The women's side of the church is notably full every Sunday. Among those admitted by baptism were nine members of the imperial clan, the one to which the emperor belongs. The new comers included an entire family—husband, wife and six children, the oldest twenty years of age. The man is a cousin of the grand secretary, Kun Kang. Whatever may be the deterrent attitude of the official class, it seems certain that the people are friendly to foreign ideas and foreign religion and that as soon as their fears are put to flight they are willing to come into relations with the church.

Governor Crane's Record

The Massachusetts Republican Convention which nominated Hon. John L. Bates for governor indorsed the tariff commission plan of President Roosevelt, but under Senator Lodge's dominance refused to indorse a plank favoring Canadian reciprocity. With the nomination of Mr. Bates, a loyal Methodist Episcopal layman comes to the front, asking for the suffrages of the people, and Hon. W. Murray Crane makes ready to retire from a position which he has filled with consummate ability. This modest, generous-hearted, level-headed Congregationalist layman has put the state's business in better shape than it has been in many a day. He has mediated between capital and labor along lines which President Roosevelt tried to follow last week, Governor Crane succeeding where the President seems to have failed. He has saved to the treasury of the state large sums which a man less courageous or less well informed as to financial matters could not have done. If later he goes to Washington to enter the Cabinet of President Roosevelt it will be because of the integrity, sympathy for humanity and striking administrative skill which he has shown as a citizen of Dalton and as governor of the commonwealth of Massachusetts.

Political Happenings

The election of General McCullough as governor of the state by the legislature of Vermont confirms the will of a plurality but not a majority of the voters of the state in the recent election. Bills already have been introduced in the legislature looking toward a substitution of the Massachusetts Local Option Law for the present prohibitory laws, and it is apparent that the issue on this vital matter is joined and must be fought out within the next few years. The platform adopted by the New York Democratic State Convention calling for state ownership of the Pennsylvania coal mines is quite contrary to the earlier plank in the platform reaffirming allegiance to the political principles of Thomas Jefferson, who abhorred extension of the functions of the state; and it is generally interpreted as ex-Governor Hill's demagogic device to catch votes at a time when men's passions are running high. It will alienate an important faction of the party in the state. Governor La Follette's speeches in Wisconsin show that he has no disposition to cease attacking the tariff as responsible

in part for economic conditions under which the people chafe, and the Iowans called upon to nominate ex-Speaker Henderson's successor have selected a man who stands squarely with Governor Cummings for tariff reform.

Secretary Shaw's Action Secretary of the Treasury Shaw, realizing the need of greater amounts of capital with which to do the money work of the people during this busy season of the year, and informed as to the high rates of interest being paid in centers where capital is loaned, and realizing the possibilities of danger involved therein, during the past week has made certain new rulings respecting national bank reserves. These rulings have eased the situation and will set free large amounts of capital held by the national treasury as against the banks' issues. The unprecedented and radical nature of some of these rulings has alarmed some of the conservative journals of the country, but does not seem to have impaired the confidence of the banking profession in Secretary Shaw's acumen and sense. Be this as it may, it is indisputable that power to act in such an emergency should not be vested in the unaided or undirected interpretation of any secretary of the treasury. Congress should deliberately face the whole currency problem, and put legislative sanction back of a flexible sound system of increase or diminution of circulation which would give automatically to our monetary system a stability and adaptability which it does not possess now, and which lack relegates us to the rank of a second-class nation, so far as our Federal finances are concerned. Our credit is high. Our reserves are enormous. Our methods of administering our finances are somewhat antiquated.

Growing Sentiment Against the Social Evil

Reports of the Second International Congress, just held in Brussels, of those interested in the abolition or restriction of the social evil, indicate a decided growth of prohibitory sentiment, especially among the French physicians, surgeons and officials. Drs. Gailleton and Gaucher, and Professor Landouzy of France, and Professor Santoliquido, inspector general of public health in Italy, are among recent eminent recruits to the abolitionist party. Dr. Sturmer, the eminent Russian, says that abolition is bound to come with greater moral enlightenment. Abolitionists and regulationists joined hands at this congress in appealing for more thorough education of the young in the ideals of chastity and continence. Latest reports from Tokyo, Japan, show that the Salvation Army is active there in forcing upon public attention the abuses of the licensed system which prevails in that city as in other cities of Japan.

British Politics

Parliament reassembles soon, and the session bids fair to be notable for intensity of feeling and the possibilities of disaster to the ministry. Sir Michael Hicks-Beach's speech last week was rather mirth-provoking in its counsel to the Nonconformists as to how wicked they were to talk

of defying law; but in its denunciations of the army and in its candid admissions as to the deterrent effect upon imperative reforms in the army which social and court influences have, it was a bombshell in the ministry's camp, and Mr. Brodick's reply was a lame affair. Irish and English Roman Catholics are at odds over the Education Bill. The English Catholics favor it, inasmuch as if it is carried in its present form the rate payer will aid the distinctively Catholic schools; but the Irish Nationalists, most of whom are Roman Catholics, are threatening to play truant from Parliament at the coming session, and inasmuch as the ministry may need their support if it is to ram the bill through, a defeat of the bill through the abstention of the Irish would not please Cardinal Vaughn and his subordinates.

The Fate of the Education Bill

London correspondents intimate that Mr. Balfour may withdraw the Education Bill; that he realizes that he has roused a storm he may not lay. This is denied by Mr. Balfour and by Mr. Chamberlain. But it remains true that Liberal Unionists are returning to the Liberal fold on the issue; and that the front put up against the bill by the Nonconformists is as stiff as ever. The English Baptist Union and the English Presbyterian Synod last week passed resolutions similar to those passed previously by the Free Church Council and by the Congregational Union, affirming the intention of many of their adherents "to resist to the utmost, even to refusing the payment of rates." This policy does not meet with the approval of the *Christian World* and not a few of the older Nonconformists who dislike to see their sects stand for defiance of law. They question it both as a matter of ethics and as a matter of policy, feeling sure that it will stiffen championship of the bill by many in the Established Church. But Principal Fairbairn, John Clifford and Joseph Parker favor it, and they are not untried warriors. They say that the limit of submission of Nonconformists to the Established Church has been reached, and that they are going ahead with or without the indorsement of the Liberal party leaders. The report of the Congregational Union meeting at Glasgow appears on page 522.

The Public's Impotency

For a second time this is an appropriate title for a consideration of the gravest immediate issue which we as a people are facing. Given mild weather and no new untoward factors in the case, and there bids fair to be on hand adequate supplies of bituminous coal from this country, Nova Scotia and Great Britain and wood from our own forests for those who can pay the price demanded. But of anthracite coal the supply grows less and less, and the outlook for new supplies at any price is dark.

The conference at Washington on the 3d, between President Mitchell and other of the mine union leaders on the one hand and the presidents of the great coal mine-owning and coal-carrying railroads and a representative of the independent operators on the other hand, was

profoundly disappointing in its outcome. The President, at no little risk to his own health, had responded to the pressure of public opinion, that he serve non-officially as a conciliator, and that he request the combatants to meet and make mutual concessions in the public's behalf.

In his note of invitation and in his statement of the sad condition of affairs and of his hopes for the conference the President struck a note that met with cordial response from the people of the land. Mr. Mitchell of the Miners' Union accepted the invitation in the spirit with which it was proffered, attempted no discussion of the issue involved and offered to submit the issue to the decision of a commission to be appointed by the President. The presidents of the railways and the representative of the independent operators declined the offer made by Mr. Mitchell to refer the matter to a commission; they denounced Mr. Mitchell and his fellow-unionists in set terms and they asked for Federal protection of their collieries and operatives in order that a reign of terror and intimidation might cease. They refused to recognize the Miners' Union as having any standing in negotiations as to scale of wages to be paid or hours of employment, insisting that all alleged grievances of their own employees should be settled with these employees—not with the Miners' Union. In case of inability to agree they offered to refer all grievances to the judge of the Court of Common Pleas in the district of the colliery as the final arbiter.

The manner in which this position was asserted by the operators, plus the absence of any recognition that the public had any interests in the controversy, has called down on them the condemnation of the press and of the pulpit of the country during the days that have intervened, and deservedly. One need not affirm that the operators should have agreed to arbitrate a matter which some of them, no doubt, conscientiously believe is not an arbitrable matter, or that they should arbitrate with an unincorporated and irresponsible organization, to be free to condemn their attitude toward the chief citizen of the nation, who summoned them, and who for the time being was the symbol of the people. Their attitude injured, not only their own corporations, but the interests of corporations generally. Neither of the opposing parties in this industrial war appears to consider seriously the rights of the people, who have thus far found no remedy for the situation.

Up to the date of writing, then, the public is still impotent; and the wasting war must go on. The demand that order be maintained in the state of Pennsylvania and that crimes against person and property cease is a legitimate one, not because either party to this conflict makes it, but because it is the law of the land and part of the texture of civilization; and a governor more his own master than Governor Stone is, more of a patriot and less of a politician, would long since have so policed the state that the conflicting claims of the strikers and the operators with respect to deeds of violence and ability or inability to work the mines could have been tested on a fair field. As we go to press the news comes that the governor has at last called out the entire

national guard of Pennsylvania, making 10,000 men under arms.

The President as a citizen having tried moral influence and having failed nominally, now as an official faces the problem as a legal proposition, and finds himself impotent under the law, at least until new situations arise or new evidence is secured. The gravity of every step he takes from this time on is apparent. He must be conscious, as indeed the people are, that the precedents he is making are of weight; that he is dealing with complex, yet intensely strong, currents of human thought and feeling; that none of his predecessors have had the preparation he has had for the tasks laid upon him; and that with him are the common people.

Pending action which will relieve the situation, all concerned may well meditate on that word of St. Paul to the Romans, which sums up the doctrine of human solidarity, "For none of us liveth to himself, and none dieth to himself." The side in this controversy which after calm analysis the public finds guilty of living to itself will suffer grievously, for the temper of the people is aroused as it has not been in many a year.

Prohibition and Local Option

A wrathful New Hampshire subscriber writes to us intimating that while *The Congregationalist* probably was not paid by "the rum power" for commending the Massachusetts temperance laws to the attention of the people of New Hampshire, the liquor ring would gladly have given it a large price for so doing. He adds: "If *The Congregationalist* really intends to advocate license, many who take it now would be glad to see its circulation killed in New Hampshire and I should say, 'Amen.' " Our correspondent apparently is not aware that his implied threat to injure the circulation of the paper is as really of the nature of an offered bribe as the offer of reward from the liquor ring would be. *The Congregationalist* does not advocate license, but no license. It supports prohibition as sincerely as our New Hampshire subscriber, while it believes that in Massachusetts prohibition is made most effective by giving to each community the responsibility of deciding whether or not liquor shall be sold in it. Its editors, the associate editors who are voters, and its publisher, all vote for no license and live in a town where their votes are of the majority. For communities where the majority vote for license *The Congregationalist* advocates as great restriction of the sale of liquor as is practicable and the greatest practicable increase of no license votes.

An active campaign was begun last week in the suburban wards of Boston in behalf of giving each of the eight districts of the city authority to decide whether or not saloons shall be allowed within its bounds. One minister expressed the feeling of all the citizens at one of the meetings when he said, "I claim the right to vote on the question whether or not a saloon shall be opened close to my home." This right is just what our correspondent in New Hampshire is fighting against, and he seems to think he will advance the cause of tem-

perance by trying to injure those working for temperance unless they will agree to advocate no methods except the one he approves, that of attempting to secure a prohibition law for the whole state, or, failing that, to have license in the whole state.

We commend to the attention of those interested in the working of temperance laws the first article in the October *Atlantic* by Mr. Frank Foxcroft, entitled *A Study of Local Option*. Mr. Foxcroft has for many years been a leading temperance worker in Cambridge. This city, which has a population of over 90,000, has had prohibition for sixteen consecutive years, with good results beyond dispute in the prosperity of the people and the excellence of its municipal government. The success of local option in Massachusetts is shown in the fact that after constitutional prohibition had been rejected by a majority of nearly 46,000 in 1889, 238 of its 320 towns and thirteen of its thirty-five cities have come voluntarily under local prohibition, while increasing restrictions have been placed on the sale of liquor in those towns and cities which still vote for license. The results in sobriety, enforcement of temperance laws and honest government will compare favorably, we are confident, with those in the three northern states of New England where the policy of state prohibition has prevailed.

Pulpit Prerogative

Ministers claim to speak with authority when they stand in the pulpit. How far is their claim acknowledged?

The minister in the pulpit is the representative of the church of which he is pastor; of his own denomination; and in a measure of the whole Christian Church. He does not necessarily declare the judgment of his denomination, or even of his church, on particular subjects. But he is bound to represent the intelligence and the Christian principles of his denomination. Otherwise he forfeits confidence, weakens the influence of his brethren and impairs the prerogative of the pulpit.

The want of the sense of responsibility probably accounts for many things being said in the pulpit with the freedom of private conversation. A pertinent illustration is offered just now in pulpit discussions of the coal strike. The people are confronting a national calamity. They turn to the churches in hope of relief. Newspaper reports of Sunday sermons include many statements which are too evidently based on insufficient knowledge and hasty judgment. Appeals to the courts for action that may or may not be within their jurisdiction—for decision on which the courts would require weeks of consideration—are urged as immediate remedies. Persons high in authority are called on to exercise authority which does not belong to them. The summary seizure of property is advocated by what is called the right of eminent domain, in ways in which that right never has been tested or exercised. Wise and well-balanced words have been spoken from many pulpits in this critical time, which have allayed passion and guided the judgment of the Christian public. But the irresponsible talk of the street

is also echoed in the pulpit concerning this and other matters of moment where thoughtful men in positions of civic responsibility are slow to express their judgment. These utterances by professedly Christian leaders may be welcomed temporarily by those who feel themselves wrong, or find themselves suffering from conditions which they cannot change. But when the people find that they are not enlightened or benefited by such counsels, but only confused and irritated, they turn from such leaders and grow indifferent or resentful toward the church.

We do not question the right of the minister to speak on all topics which affect the moral and spiritual life of the people. Often the appeal to the pulpit for counsel and guidance in times of excitement like the present, cannot lightly be disregarded. But the minister has this right only when he has something to say that is worth saying. His influence in the community depends, not only on the sincerity, but on the intelligence, sanity, authority, with which the truth is proclaimed from his pulpit. His official utterances, to be worthy, must be in some degree judicial. They require study, and the minister's time for study and his experience, also, are limited. Their peculiar value arises from the fact that prayer is united with study, that he has had access by faith to the supreme source of wisdom and has used it.

There is a time, therefore, not only for the minister to speak, but to be silent. And the necessity for silence is imperative, however eagerly his opinion is sought, until he is able to pass a reasonable examination by questions of his hearers on the subject on which he delivers his judgment. Whether that subject be the duty of the citizen in general or in particular crises, the character and authority of the Bible, the relation between the soul and God, or the policy of the nation, he must be able to give a reason for the faith that is in him, and that faith must be based firmly on his reason and must appeal to the reason of his congregation.

The church gives to the minister the place of leader, instructor and inspirer. The denomination by its fellowship, and the church at large by its recognition of his office, bestows on him a great honor and a great responsibility. He speaks in the pulpit as a representative of many. They do not require him to speak their mind, but when he is tempted to speak with no mind at all, but only as moved by sentiment and impulse, then is his time to be silent.

The Congregational pulpit will not lose the place of power which the New England fathers accorded to it unless its ministers abdicate their place through culpable lack of wisdom, through speaking with the assumption of authority without knowledge.

The *British Weekly* says that Rev. G. Campbell Morgan was at one time much inclined to join the Salvation Army. He consulted the wife of General Booth, who asked him if he felt that he could not work for God anywhere else than in the army. When he replied in the negative she advised him not to come, saying, "I have no desire to bring into the army all the men in this country who stand for evangelistic work." It was a wise

remark of a wise woman. General Booth and Mr. Morgan were passengers on the steamship Campania which arrived in New York last Saturday.

Who Is My Neighbor

When a man's interests and affections are scattered over the whole wide field of humanity, he does not often count for much in practical social service. Dilution counts against efficiency. It is easy to be in theory a lover of humanity, after the order of the Pecksniffs of the earth, and to be unkind and unloving toward our immediate neighbors. Therefore the law of God does not say, Thou shalt be a lover of mankind, but rather, Thou shalt love thy neighbor as thyself. Its grip is specializing. The one man who is within reach looms up out of the fog of a generalized humanity with his individual claim to consideration.

Neighborly willingness is one thing, neighborly activity another. The one awaits its opportunity, the other grasps and uses it. In Christ's thought it is opportunity which makes neighborhood. The man who fell among thieves was the neighbor of the priest and Levite the moment his need came within their reach. The people of India were not within our active range of neighborhood until the way was open to serve them with the gospel. When the famine came the opportunity of neighborhood increased. If a man is out of reach we are not to waste our energies in worry over his trials and deprivations. But if God in anywise brings him and us together, though he be at the ends of the earth, his need and our opportunity make him our neighbor.

Christ presents the problem in its simplest elements, making it a primer lesson of the true spirit of neighborliness. Practically, under our modern conditions of world communication we have a more complicated problem to solve. Suppose the Good Samaritan with the wounded man upon his beast had come upon another victim of the violence of thieves. Suppose he had come upon a battlefield where the wounded lay in heaps. Suppose all the money in his purse would only have sufficed to bring him home and put bread in the mouths of his children till he could earn something more. We have our responsibilities which we cannot wholly set aside for the most urgent outside calls. We have to use our strength and means with care and to make them go as far as possible. The needs of all the world are calling to us. We sometimes fear to stop and think, so bitter is the cry of suffering. But God is in charge. We must do our part and leave the rest to him.

Yet just because the story is so simple, it sets the few essential elements of the neighborly spirit clearly before us. The priest and Levite could not be good neighbors, for they were selfishly unloving. The Good Samaritan found a neighbor where he found a need. If we seek an answer to the lawyer's question, we must find it along these lines. If we have the true love of our brother, we shall find no lack of opportunities for putting it in practice. We shall be tempted neither to dissipate our neighborly activities in sentimental talk and feeling, nor to think, with morbid self-reproach, that God has put upon us the whole charge of his

world. The man whom we can help will be our neighbor, given of God, and we shall do for him up to the measure and in the due proportion of our ability with a loving and a quiet mind.

In Brief

The salt in the Salt Trust has lost its savor, and the trust has gone into the receivers' hands.

President Roosevelt is of the temperament which believes in having criminals take their full dose of judicial medicine. He has granted fewer pardons and denied more than any President in recent years.

Three suicides among United States naval officers recently give point to the charge that our navy is undermanned in officers with requisite training, and that those who are on duty are overworked, overstrained and thus brought to a state of physical collapse which induces suicide.

It was New Year's Day last week Thursday. It was a time for family reunions and for forgiving and forgetting all past differences. It is a festival peculiar to the Jews, who are three months ahead of Christians in beginning the year. But the spirit in which they observe the day is one which Christians profess to follow.

The Shin sect of Japanese Buddhists is passing through a period of factional warfare, disgraceful to all but the Reform party, which is endeavoring to procure in some way the deposition of the lord abbot of the sect, Count Otani, whose immorality is flagrant. It is a nasty tale, recalling some of those told of medieval popes.

There have been so many cases of discrimination against the Negro lately that it is gratifying to read of a joint agreement in New Orleans between white and Negro "screwmen," that is, men who pack the cotton away in the holds of vessels. Work will be equally divided and together they plan to make joint demands on steamship agents.

The American Board will gather at its annual meeting next week with the encouragement afforded by looking back on what is probably the best year in its history, so far as the personnel of its missionaries and the apparent spiritual results of their work are concerned. There will be joyful thanksgivings and earnest prayers at Oberlin.

There are compensations in living in the country during these days of impending coal famine. Small country churches will not need to be closed for lack of fuel, and the missionary in the parsonage beside his wood fire can have compassion on his city brother in distress. Country life is still measurably independent so far as necessities of existence go.

Miss Helen Gould is urging upon the women who will be prominent in the coming World's Fair at St. Louis, that they make their participation as managers and promoters of the enterprise dependent upon the directors' decision to exclude from the fair all such indecent and wicked perversions of woman's physical charms as disgraced the Chicago Exposition, Good for Miss Gould!

A case of picketing in Iceland is of more than usual interest. The first modern saloon in the islands was opened last year and volunteers have stood on guard during business hours urging those who approached the door not to go in. The owner of the saloon has sued the picketers, among whom three ministers are included, for interference to the injury of his business. Our sympathies are strongly with the defendants in this case.

One of our correspondents in one of the

principal cities of the United States, writing to us of the necessity of raising a large endowment for one of its religious institutions, says, "The evangelization of this city is simply a matter of money." Admitting this to be true, it shows how great changes have taken place since the earliest Christian leaders began their successful movement for the evangelization of the world by saying, "Silver and gold have I none, but such as I have give I thee."

John Proctor, charged with witchcraft and found guilty through the perjury of witnesses, was executed by hanging on Gallows Hill, Salem, Aug. 19, 1692. About to die he defied and derided his prosecutors and persecutors, pointing out the weakness of their case against him and his family. Last week, with all the historians, clergy and intellectual elite of Salem and Peabody present, a bronze tablet in his honor was placed on a boulder on the site of his old homestead. Atonement? O, yes but only partial.

Editorial comment in the London *Christian World* and in the London *Christian Commonwealth* indicates that the pros and cons of Christian Endeavor are up for discussion in England in a very thorough fashion. Judging from the first article in the *Christian Commonwealth* the movement in England has not had that thorough organization and maintenance of interdependent relations which in this country has made the national, state and local work effective in its operations on the administrative side.

It is no small reason for encouragement to good citizens that never in the world's history have there been more upright and Christian rulers of great nations than now. The London *Spectator* says of the czar of Russia, the emperor of Germany and the king of Italy, "Three more respectable men, in the English sense, never appeared on thrones." When we think of Queen Victoria's reign and of the spotless reputation of our own Presidents McKinley and Roosevelt, we are assured that the influence of the history of nations of our own time will bring great good to future generations.

Mr. Sawyer in his valuable book of reminiscences of Old Charlestown, just issued, has many good stories to tell illustrating the temper of the old days of religious controversy. A deacon in one of the Orthodox churches had a brother-in-law, also his partner in business, who sometimes strayed into the Universalist meeting. The deacon ventured to reprove his associate. The man reproved said, "My dear brother, I cannot look upon this movement as you do." "Don't you 'brother' me when we are discussing religious matters," angrily exclaimed the deacon, "don't call me brother!" Times have changed since then.

When Dr. Alexander McKenzie was abroad this summer he spent some time in Baden and true to his upbringing and custom for several scores of years he attended church. It was the service of the Church of England, held in the hotel. The chaplain, evidently being more large-souled than some ecclesiastics in his branch of the church, paid Dr. McKenzie the compliment of asking him to read the lesson at both services. The congregation in neither instance exceeded ten in number. In the generosity of his heart the chaplain went still farther and asked the doctor to take up the collection and then, crowning this exceptional exhibition of Anglican courtesy, he closed his morning sermon with extracts from a sermon of Dr. McKenzie's on the accession of the king. Quite a variety of functions the Cambridge Doctor of Divinity rendered. Next time he ought to be asked to give an entire service and in that event, if it is sufficiently advertised about the hotel, we prophesy that there will be several times ten people present.

The Strike and What It Ought to Teach Us

A Sheaf of Opinions from Various Quarters

Last week we sent the following letter to a number of men who we had reason to suppose were specially interested in the present disturbed industrial conditions in Pennsylvania and reasonably well informed touching developments thus far:

- (1) Do you feel that during the industrial conflict in Pennsylvania between operators of coal mines and their employees you have had sufficient data on which to form a judgment as to responsibility for the prolonged contest and its far-reaching consequences?
- (2) If so, where does the responsibility lie?
- (3) If not, is such absence of data in itself an indictment of the present industrial order?
- (4) What immediate action by (a) Federal or (b) State officials would you advise?
- (5) What future and permanent action is demanded logically by such an experience as the country has been passing through?

The failure of the conference at Washington has deepened the sense of helplessness in the endeavor to reach the present situation in the coal fields. The personal effort of the President, with its result, has confirmed the view of many thoughtful men that our Government is not equipped for any emergency of the kind which now confronts us. We can put down rebellions and suppress riots, but we cannot even reach the facts in a responsible way in regard to the causes of strikes and lockouts. Whether a full and authorized statement of facts would or would not enable the public to express its opinion with sufficient authority is not plain. If such knowledge could be obtained by a Federal commission and made public before the feeling which a strike engenders had grown bitter and had become thoroughly organized, public opinion would be in the great majority of cases effective. It is quite possible that conditions might arise which would not yield to public opinion. But the first thing which is evidently needed is a commission, empowered to investigate at once and fully every open disagreement between capital and labor in which the public is concerned because of interests involved or because of the liability to serious disturbance. This does not necessarily mean compulsory arbitration.

We are to remember, however, that according to our political traditions we are unprepared for dealing with the issues which are now before us. Law has thus far been set chiefly for the defense of the rights of private property, as for the right of the individual to work as he pleases. A great many private properties, like the coal fields, are becoming properties in which the public has increasing rights. It is also to be considered that labor organizations have arisen because without them the average workman could not get the right to work under any fair interpretation of personal freedom. It will soon become evident, I think, that the Federal Government must have more power to act promptly and vigorously. I believe that we should try the effect of publicity, based on authorized statement of facts through a Federal commission or upon further legislation, putting more power into the hands of the Federal Government, before resorting to state ownership of semi-public properties. The success or failure of these endeavors will show us whether or not state ownership is wise and necessary.

W. J. TUCKER, Hanover, N. H.

From a Pastor Once a Miner (1) My experience as a worker for some years in the coal breaker and mines of Pennsylvania enables me to understand the meaning of the statements made by Mr. John Mitchell, to appreciate the justice of the miners' demands and to admire their heroic struggle for life and liberty. A study of the findings of the Industrial Commission on the matters of wages, hours and weighing of coal confirms my experience and will, I think, convince others.

- (2) The responsibility, therefore, lies with the coal operators, and the more so, since they refuse point-blank to arbitrate.
- (3) I fear that not the absence but the presence of data is an indictment of our present industrial order in so far as it relates to the conditions in the anthracite coal regions, to say nothing of the sweat shops in our large cities, some of the large department stores, and factories in the South where children are at work.
- (4) If the state most immediately concerned were not Pennsylvania, with its vile politics, I should say state action through the legislature or the courts. There is more hope, however, by Federal action through compulsory arbitration.
- (5) A study of the conditions which give rise to strikes. The prevention of strikes through the betterment of industrial conditions. The prevention of strikes through a profounder realization that we live in a social order and duties to this order take precedence over individual rights in particular relations. Then we may hope when differences will arise to settle them by voluntary arbitration, and if a crisis comes upon us, when many lives are at stake, then recourse may be had to compulsory arbitration as a last resort and as a measure of crisis.

REV. DANIEL EVANS, Cambridge, Mass.

From a Presbyterian Pastor on the Ground (1) I have lived for years in the heart of the anthracite region, and my opportunities for forming an opinion about the present unhappy strike have been abundant. (2) In my judgment, the miners and not the operators are chiefly to blame in this contest. All the operators without exception have time and again expressed their willingness to confer with their own employees and adjust any grievances that had arisen, or that might arise. A majority of the miners, under an unwise leadership, have rejected this reasonable and amicable proposal. A large minority who were opposed to the strike, and who were anxious to work, have been terrorized by mobs of strikers, and both they and their families have been subjected to insults and outrages which are intolerable. Many have been brutally murdered for no other reason than that they dared to work in the mines, viz., because they dared to exercise that freedom which we boast as the birthright of every American citizen. This reign of terror has kept multitudes from working, and in the circumstances I do not blame them for remaining idle. If this lawlessness had been promptly met and suppressed by the constituted authorities of the state of Pennsylvania, the strike would have been of short duration.

(4) The Federal or state officials, or both combined, if necessary, should use their lawful authority in such a forceful way that every willing worker may be as free to work as every idler is to remain idle. Surely in these United States liberty to work should be as highly prized and as sacredly guarded as liberty not to work. (5) The logical method for preventing such strikes and such outrages in the future is the prompt and righteous administration of righteous laws. The Christian method, which is sanctified logic, will find its briefest and best summary in the Golden Rule.

JAMES MCLEOD, Scranton, Pa.

I have made no personal study of the conditions at the coal mines, but I think the published statements are sufficiently clear to enable one to form an intelligent opinion upon the situation. As is usually the case in such controversies, the responsibility is divided between the two parties. Organized labor has no right to use force or intimidation to prevent others from taking their places in work, while rioting and murder are of course entirely indefensible. The miners must also share in the moral responsibility for the suffering and loss to the entire community caused by such a strike.

But the greater responsibility rests upon the railroads and operators, for they derive from the state the right to exist and conduct their business, and in return for this right they owe special service and fidelity to the public. Some of the complaints of the miners may be unreasonable, but others are well founded. The men are employed on an average of only about two hundred days in a year, so that while their wages by the day may be fair the aggregate amount earned during the year is insufficient. The mine owners are responsible for this condition of affairs. They hire the men and control the running of the mines, and it should have been their policy to only employ such number of men as they are able to keep busy throughout the year.

Another complaint is that while the miners are nominally paid by the ton the coal is not weighed and they are compelled to furnish from twenty-six to twenty-eight hundred pounds for a ton. This is a gross injustice and one that ought to be remedied by the companies. Another important evil of the coal situation comes from the policy of charging a much higher rate of freight for carrying anthracite coal than for soft coal or other freight of corresponding grade. This is done partly to hurt the smaller operators, who do not own railroads, and partly to keep the price of coal low at the mines and not make an excuse for an advance in wages. It is an act without justification on the part of the railroads and indirectly injures the public. I do not see that any immediate action can be taken except to bring such an amount of public sentiment to bear as will force the corporations and mine workers to come together and resume the mining and shipment of coal.

As to future and permanent relief it seems to me wise that the state of Pennsylvania should take such action as would enable them, in case of a similar emergency, to step in and take the coal mines by right of eminent domain and work them for the benefit of the public. I think also that the law requiring miners to be licensed should be so amended as to give the governor power to suspend it in case of a prolonged strike. The law was designed as a wholesome regulation of work and not as a weapon for the promotion of strikes. It ought also to be within the province of the national government to correct the evil of charging a higher freight on anthracite coal than on other similar commodities.

LUCIEN C. WARNER, *New York city.*

I do not understand the precise issues involved in the present coal strike sufficiently to have an opinion as to where the chief responsibility lies. The mysterious factor is the interest of the coal-carrying railroads in the matter. This always eludes investigation. If this could be cleared up unprejudiced experts could soon give a satisfactory judgment. There is reason to believe that there is a margin of profit on the transportation of coal which might easily be sacrificed in the interest of the mining population. President Roosevelt has undertaken what is virtual compulsory arbitration in order to meet the present crisis. Some formal legislative provision by Congress will probably be demanded in order to meet similar emergencies in the future. Such action will commit the country to the principle of compulsory arbitration as affecting monopolies in the necessities of life. In the case of the coal supply, the present situation shows how clear is the logic of public control, even if that should mean eventual public ownership.

ROBERT A. WOODS, *South End House, Boston.*

(1) I have been very much in the dark, especially as to the assertion of the operators that they cannot afford to advance wages. If an advance in wages means, as I understand, the maintenance of a decent standard of living, they must be advanced. If that cannot be done except by charging more for coal, then more must be charged. But is that the case? (3) I do not know, and neither do my neighbors, because the affairs of the companies concerned are not made public. In a matter which concerns us all, in a business on which we are all dependent, we are without verified facts. (5) The permanent action—pending the arrival of the time for national ownership—the permanent action which is demanded is proper publicity of the affairs of all corporations having a virtual monopoly of the necessities of life.

GEORGE HODGES, *Cambridge, Mass.*

Pencilings

BY A PERIPATETIC

I heard the man who is to be the next governor of the Commonwealth of Massachusetts say, last week: "I think if those coal mines had been in Massachusetts and not in Pennsylvania we would have found some way to have prevented this lamentable conflict and famine." In any judgment on the Pennsylvania coal strike, recognition of the singular state of society in that commonwealth must be taken into account. It is rotten through and through politically; it is far from homogeneous racially, religiously or ethically, and the game of politics and the business of money-making, both by politics and by industry, have been so inextricably woven together there, from the days of Simon Cameron down to M. S. Quay, that a Massachusetts man going into the state feels that he has entered another country.

There is something splendid about the unostentatious way in which a group of Boston's business men, summoned by the mayor, set at work last week raising a fund of \$100,000, if need be, for the purchase of fuel for the poor during the coming winter. Occasionally a man who got the floor indulged in garrulous autobiography, but from Major Higginson's offer to be one of ten men to give \$10,000 each, down to the offer of President Bancroft of the Boston Elevated Railway Company, to put a cargo of the best English coal at the service of the committee at its cost to the company, there was a disposition shown by all to get rock-bottom information as to local conditions, and then to act swiftly and generously. Most of the conservative business men present preferred to rest content with raising money for relief; but a goodly number of them, plus a few lawyers and editors and some of the philanthropists present, were for appointing a committee to investigate the legal aspects and to determine responsibility for the situation, and the mayor declared a motion to that effect carried; but I question the correctness of his count, while sympathizing with the motion. Politics as well as philanthropy were in the conference.

Do we not live too much in the present—denominationally I mean? Do we often enough dwell on the history of the past and the men who have made it? I am tempted to write thus by my thoughts following a hearing of an estimate of the once famous President Stearns of Amherst College by Rev. Dr. William V. V. Davis, at a recent celebration in Cambridge of the seventy-fifth anniversary of the church which Dr. Stearns shepherded before going to Amherst. He was a large molded

man, irenic in spirit, when the polemic spirit was rampant, a Phillips Brooks sort of man, long before Brooks and the present era of toleration came, and he was an orator who rivaled Webster and Everett in power to sway audiences; yet how few of the present generation know about him or care ought for his memory. Seldom has the irony of fate been better illustrated than in his case. Selected by Rev. Dr. Lyman Beecher to take the Cambridge church in the hope that he would combat Unitarianism by force of arms as it were, the young man went there to overcome it—so far as he could—not by force of arms, but by the force of love, persuasion, exaltation of devotion to Christ above any doctrine about Christ. In our denominational gatherings, from the National Council down to the humblest conference, we ought to see to it that the past and its great and good men are kept more in mind. In a day and generation when the Future life looms small, it will not do to permit the Past to become obscure, for a generation that lives for and by itself, or thinks that it does—for as a matter of fact it cannot—will be a puny, vacillating one indeed.

In and Around Boston

The Reopening of Trinity Church

After being closed for five months for alterations and repairs, Trinity Church was reopened for worship at the early communion service. The purpose of the alterations was to allow the use of a vested choir, stalls for which have been built between the communion table and the body of the church. Those who feared that the changes involved some sacrifice of the simplicity which has always made Trinity exceptional among Episcopal churches were agreeably impressed by the completed work. The great breadth of the apse has allowed ample room for stalls to accommodate sixty clergymen and choristers, with not the least effect of crowding. A new organ brings the accompaniment close to the choir, while from his seat the organist can couple the old organ and the new from his single keyboard. The communion table is still a table with ample space about it for the communicants. Across the church, at the rise of the altar steps, runs a stone railing carved with the Christian symbols.

The Ministers and the Coal Question

A very large attendance at the Monday meeting was itself evidence of the widespread interest in the coal strike. The resolutions of last week were reintroduced by Dr. C. E. Harrington, protesting against the refusal of the operators to arbitrate their differences, thanking Governor Stone for his

efforts to protect life and property and urging the President to continue his efforts in the direction of a settlement.

The chief address of the morning was a presentation of mining conditions by Rev. Daniel Evans. His personal experience gave value and picturesqueness to a tragic recital of the long hours with small pay, and the great physical perils, which are the lot of the miners. The questions in dispute are recognition of the United Mine Workers' organization, higher wages, an eight-hour day, and proper weighing. President Mitchell he considers the genius of the labor world.

Rev. W. R. Campbell and Dr. B. F. Hamilton objected to the retention of the word arbitration, and suggested mutual agreement or conciliation. Dr. McElveen and Rev. Messrs. Farwell, Taylor and Williamson spoke vigorously for the resolutions of the committee. After nearly an hour of discussion they were adopted.

Fraternity Among Churches

For several years the Protestant churches of Jamaica Plain have maintained a fraternal organization, with monthly meetings of their representatives, planning together to look after the religious needs of the community. The latest expression of this spirit of unity is the invitation of the First Baptist Church to the other churches to meet with it in union services while the coal famine lasts, or to use the church edifice for services of their own. The vestry is offered to them for the Sunday school sessions. The Baptist church is the only one which has even a partial supply of coal on hand, and therefore takes the initiative. It is an example which ought to be followed in many communities and probably will be.

A Pastor for Central Church

Last Sunday a notice was read from the pulpit of Central Church of a meeting to be held Oct. 7, to extend a call to Rev. John Hopkins Denison. The church seems to be united in desiring him for its pastor and confidently hopes he will accept. His grandfather was long an honored officer of this church and Mr. Denison is now engaged in a very important missionary work in New York city. His coming would bring new strength, not only to Central Church, but to the other churches of Boston, which would give him a hearty welcome. The pastorate has been vacant since the resignation last winter of Rev. Dr. E. L. Clark, who is now supplying the pulpit of Plymouth Church, Worcester.

The maxim "Know thyself" does not suffice; know others: know them well, that's my advice.

—Menander.

Some Religious Drifts in England

By Prof. William N. Clarke, Hamilton, N. Y.

Prof. W. N. Clarke of Colgate Theological Seminary has been a frequent and valued contributor to our columns, dealing usually with theological problems as in his recent series, *The Primary Christian Realities*. He is the author of *The Outline of Christian Theology*, now so widely used, *A Study of Christian Missions* and other valuable volumes. He has just returned from a year abroad, spent largely in England and on the continent of Europe, and his reflections touching religious trends are timely and instructive.

It is generally thought in England, I believe, that the Established Church is steadily losing ground. It is not the church of all the people, as every one knows, nor is it, probably, the church of a majority; but it has the advantage of position and power, and might be expected to hold its own. Its strength with the people, however, is said to be less than it used to be, its ministry is not increasing in power and its general grasp on the actual life of the nation appears to be slowly relaxing.

Naturally, this change does not go on without resistance. The church grasps at power, and labors to keep it. Two classes of efforts to strengthen it have lately been apparent. Practical and spiritual work has been done with immense zeal and energy, especially in the great cities. Under the lead of such men as the Bishop of London zeal and organization have been combined, churchly activities have been increased, general humanitarian work has been greatly enlarged and the sincerest faith and love have gone forth to bless the people. The leaders in this movement are not Evangelicals of the old school, but High Churchmen. Some are ritualists of high grade and others, not so far advanced, are High Churchmen still. It would not be right to say that the movement is a churchly one alone, intended to produce ecclesiastical results, for that is not the case. It represents much truly Christian fervor. We who are not churchly in our ways have henceforth to think of Anglican High Churchmanship not merely as an ecclesiastical but as a religious force.

External strengthening of the church has also been sought. By recent occurrences the alliance of church with state has been rendered more intimate. There were proceedings of great importance in connection with the consecration of Canon Gore as bishop of Worcester. Objections were made to the appointment, and the question of the terms upon which episcopal appointments could legally be made was for the first time fully adjudicated in the highest court. The result was that the rights of the state were powerfully confirmed. Interference with the operations of church and state in their official unity was practically forbidden, and thus the bonds of the establishment were strengthened. There is no doubt that the establishment stands firmer in consequence, so far as a legal decision can make it so. It is true that the victory lies with the state rather than with the church, and the church appears more clearly than

ever as subordinate to the state; but the union of the two has undoubtedly been rendered stronger.

At the same time a powerful effort has been made by the church to strengthen its grasp on popular education. The famous Education Bill, over which England has been so profoundly excited, represents the desire and purpose of the Established Church to extend its power. By means of it, if it is finally enacted, far greater power will be placed in the hands of the church. Educational work of the lower grade throughout the country will be more controlled than now by ecclesiastical authorities, and it will be more difficult than ever for persons outside the establishment to become teachers. The cost of church schools will be charged to taxation, and the public will be required to pay for the support of schools over which it can exercise no control. No attempt is made to conceal the fact that this is a grasp for power.

I wondered somewhat, while I was reading English newspapers, that the judicial decision in the case of Bishop Gore occasioned so little excitement. Perhaps it was because it was a judicial decision, having the trait of finality, instead of being a political measure on which it might be worth while to talk; perhaps, also, because public attention was so generally drawn to the Education Bill. There was excitement enough over that. My own impression is that the Church of England is making the mistake of its life by seeking to strengthen itself by such means. The Gore decision gives fresh power to the government in ecclesiastical affairs, and makes the church still more a political institution. The Education Bill will give legal sanction to the church's efforts to keep the young under its own religious influence, and will give satisfaction to many who love the church. Union of church and state is not so perfect a thing that all men love it, and the day of disestablishment looms up as a day that may come.

But with church and state more closely bound together, and with education still more firmly in the church's hands, surely, it may be said, disestablishment is less conceivable than before, and the church is newly fastened in a position from which it cannot be removed. But in this there is no spiritual strengthening, no accession of inward power, no suggestion of increase in religious vitality. In some quarters, as I have said, the Church of England is exhibiting great spiritual vitality and doing most vigorous religious work; but the present invoking of external help and re-enforcing of artificial supports is not a part of any forward spiritual movement. It looks rather toward the further secularization of the Anglican ideals, already secular enough, and toward reliance upon government more than upon spiritual power. Such a movement is extremely ill chosen if the church really desires a strengthening of its position. It has aroused an intensity and bitterness of opposition from which great results may come. The church appears

as an eager claimant for power, to be obtained through political means. But political strength is not real strength to a Christian body, and in no form is force a substitute for spiritual energy as a means of attraction. The antagonisms that fall to the lot of an Established Church will be immensely increased by the recent actions, and the church will find its grasp on the national life to have been weakened by them.

How far the other Christian bodies in England, the Free churches as they love to call themselves, are really growing in power, I do not feel myself qualified to judge. They work under great difficulties, and deserve great credit for their fidelity. But one thing is certain: they are rapidly drawing together in the bonds of a common sympathy and interest. The Free church element is becoming unified. If the Established Church had desired to bring this to pass, it could have devised no better means than the Education Bill. By this proposal of hostile legislation the Free churches are simply forced into a closer unity. The pressure of the establishment has always had the effect to keep the various denominations in more intimate fellowship than has prevailed among them in America, and now this union is made closer and stronger yet by what is regarded as an assault upon the common liberties. There exists a strong federation of the Free churches, extending throughout the country, which watches the interests of all the bodies that compose it, and seizes all occasions for helping the common cause.

I was present at an interesting occasion in a village near Cambridge, where three congregations, of three denominations, were uniting to erect a mission hall for the use of a small detached community two miles away from them. The foundation stone was to be laid, and five hundred people from the farms and villages around gathered to see it done. The president of the local branch of the Free church federation, himself a Quaker, was there, and a distinguished woman, of still another denomination, was brought out to lay the stone. The three pastors conducted the service together, and in a great outdoor meeting at twilight, addressed by friends and strangers, the five hundred rural folk rejoiced in the forward movement and the unity of faith and purpose that made it possible. This occasion was a type of a large and hopeful movement. The denominations are not merging into one another, so far as I could judge, but they are becoming one in spirit and aim, and are working together with increasing energy and fervor for the cause that is common to them all.

I am sorry that the Church of England is weakening itself on the one hand, as I think it is, while it strengthens itself by noble work on the other. Anglicanism did not attract me, so far as I saw it, but as a friend of all that is good I can only wish it to be spiritually powerful, and so I am sorry to think of the church as secularizing itself and as standing against

reasonable claims of the people. I was glad to find in the Free churches, as I looked in upon them, many signs of spiritual vigor. They have their limitations, which are only too visible, and one could

wish many things otherwise, but in various Free Church assemblies I felt the warmth of genuine religion, and bore testimony from the heart that spiritual power was there. England has to deal

with the same materialistic drift as America, and there is need that all Christian agencies at their best should stand in fellowship to carry forward the work of the spirit of Christ.

A Talk with Dr. A. A. Berle

Apropos of His Removal from Boston to Chicago

To converse with a forceful, successful man when he stands at the parting of the ways is always interesting, doubly so if he be a minister in whom a great denomination has a proprietary right. When the man is a vigorous thinker, a preacher of even strength and popularity, a scholar of no ordinary attainments and withal a unique and picturesque personality, we may expect him, standing on the vantage ground of work already done and lifting his eager eyes to large and unfamiliar fields of service, to say something worth while to the fraternity of his colleagues in the ministry and to his Christian friends generally. This anticipation is all the keener when we stop to reflect that the transition impending

view. The long struggle, in which he had so prominent a part, to secure a high school building was due to this conception of the importance of education from the standpoint of religion, and perhaps there is no better monument of his years in Brighton than this new and beautiful structure directly opposite his recent home.

"I have often said," Dr. Berle went on to remark, "that there is a natural alliance between an enlightened mind and a godly character. But I do not carry politics into the pulpit or preach temperance or political sermons, but my sermons are always essentially religious and perhaps the primary characteristic of my ministry as a whole has been

closing, I always preach once on the relation of education to religion."

"How about the method of delivery?"

"I write the sermon fully, but do not carry the manuscript into the pulpit. I have a good memory, thanks to training in youth and particularly to a St. Louis school teacher, who made me memorize the Constitution of the United States, and I have never been unable to recall in the pulpit any quotation that I needed at the moment."

Knowing that Dr. Berle came out of the university with more than the usual scholarly equipment and passion for study, I asked whether he had been able to adhere to his ideals of early years.

"Yes, but only by getting at my desk at five in the morning. It has been absolutely necessary to have these early, uninterrupted hours in view of the numerous administrative tasks that occupy me later in the day. I have made it a practice to read nearly every day from my Hebrew Bible or my Greek Testament. I always close my work on sermons on Friday night and Saturday is my holiday."

"You have an uncommonly large acquaintance with public men and have consorted with them a good deal, as in the tour you took with the Ancient and Honorables to England. What led you to this step?"

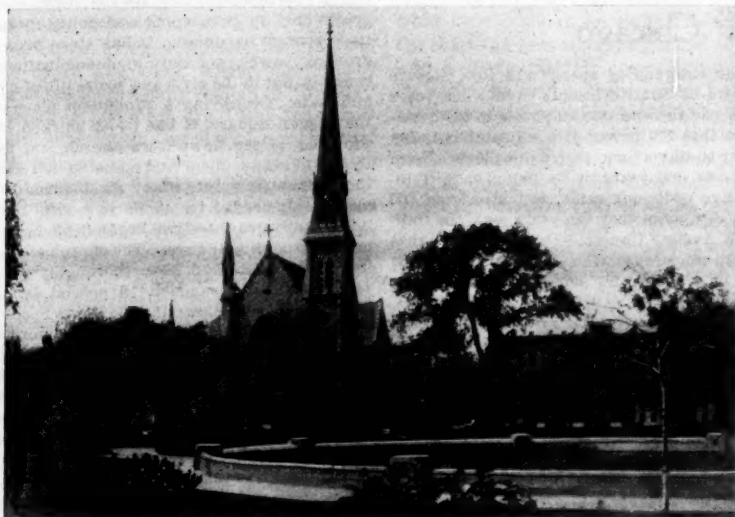
"I have valued this acquaintance because it was of advantage to me in securing some of the things that I have felt needful in this community, and it has been a pleasure to me that in the more than two hundred letters received with regard to my leaving Boston, a full score have come from men in political life, regretting my going. Some of these men I have opposed tooth and nail, but their attitude now is proof to me that the average politician would rather do right than wrong, provided he was sure of support. Another interesting document came to me from the Central Labor Union, which passed resolutions of regret at my departure. I had a little share among other things in the agitation which is now securing vestibules on all the cars."

"What men more than others have influenced you?"

"First of all I should name Dr. Constans L. Goodell of St. Louis. He was not in the technical sense a great scholar or a great theologian, but he was a discernor of the thought and intents of the human heart. The late President Fairchild of Oberlin exerted a formative influence upon my thinking, but I look upon Bushnell as the great liberator of my mind. I owe, also, much to biographies, especially to the great biographies of recent years. I own and make frequent use of perhaps two hundred biographies. A scientific book that has aided me much is Agassiz's *Method of Study in Natural History*."

"Looking forward to your Chicago work, how does it appear to you and what led you to make the change?"

"So many streams of appeal united in my call to Chicago that I had practically accepted it before I visited the field or any definite arrangements had been made. What attracted me in particular was the proximity of the Chicago Theological Seminary. Union Park Church and the seminary are natural allies, and the two institutions stand or fall together. Moreover, I look forward to associating with the Chicago ministers banded together in one organization. The great defect in Boston Congregationalism has been the dividing up of ministers and churches in three different organizations. Congregationalism will never



Union Park Congregational Church, Chicago

means the passing from New England's greatest city, where for ten years he has been a leading pulpit figure, to the young capital of the Interior states and to the charge of one of its most important churches.

It was with appetite whetted along these lines that I rang a Brighton doorbell the other afternoon and asked for Dr. A. A. Berle. His own home, where ten years ago he brought his bride, the daughter of Prof. George F. Wright of Oberlin, and where his four children were born—rather remarkable youngsters, by the way—is now dismantled. So I was debarred the privilege of inspecting again his interesting study and his library of no less than 2,500 volumes, including some rare manuscripts and first editions. Nor did I see the many tokens of his civic activity and of his friendly relations with public men like the late Governors Greenhalge and William E. Russell, and Sherman Hoar, or the engrossed resolutions from the city of Boston in honor of his Fourth of July orations of several years ago.

But I was ushered to a pleasant room in a parishoner's home where we plunged at once into conversation. I wanted to get, at first, the ruling motive in Dr. Berle's ministry thus far. He declared at the start that the popular impression of him in some quarters, as chiefly a reformer, was entirely erroneous. His greatest ambition has been to preach, and he has felt that this was the one thing he was expected to do better than anything else. All his efforts to secure no license in his ward and pure men in official positions have been made with the young people of his parish in

the nurture and education of the young. All other things have been adjuncts to this end."

Dr. Berle has not only emphasized in the pulpit the importance of a cultivated Christian mind, but through his study during these years have passed many young men and women who have received instruction from him or his wife in a wide range of study. There are now, or have been recently, at Harvard, Princeton, Oberlin, Radcliffe, Smith and the Institute of Technology, students who have thus received a certain intellectual stamp from his personal teaching. When this is known, it seems less remarkable that the young people of Brighton have four times taken the Old South competitive prizes for the best essays on historical themes and that there are in the ministry today men who might not have been there but for his influence.

"Tell me a little about your plan of preaching."

"In the regular order of my ministry every sermon lies on my desk six weeks before it is preached. Thus, if any emergency arises I am not anxious about the coming Sunday. To be sure I am gathering material all the while. When the week comes in which a given sermon is to be delivered, I go over it with a view to substituting, but chiefly to eliminating material. I try to cover, in the course of the year, the field of Christian experience, preaching always at least one sermon on Biblical doctrine of sin, of salvation and of conversion, and on the authority of the Scriptures. In June, when the school year is

regain its supremacy in New England until there is a compact Boston association."

"As to the general outlook for the Christian religion today, what is your opinion?"

"I believe that all the fundamental propositions of Christianity are on an absolutely sounder basis than ever before. While not all the promises of the Higher Criticism have been fulfilled, it has contributed to this strengthening of Christian foundations. I believe that there is to be a great revival of supernaturalism in Christian life and thought. By this I mean spiritual life under the conscious direction of God. Naturalism in its technical sense I believe is going by."

"Do you rate yourself as more or less conservative than when you began your ministry in Boston?"

"At the council which installed me more than eleven years ago I announced no doctrine that would be challenged today. I should hardly say that I had grown more conservative, though I think there is a changed accent in my thought and preaching. I believe less in theological individualism and more in the testimony of the universal church, less in the subjective impression of the in-

dividual Christian and more in the general consciousness of the church as to its experience and life. I feel it more important than I once felt to know what terms mean in people's minds rather than to assume that they ought to know what is in my own mind."

Passing to more personal matters, Dr. Berle spoke of his joy in his New Hampshire home, the old Colonel Dix mansion in Boscaawen, to which he will continue to bring his family summers, and of the happiness and harmony of his Brighton pastorate. He praised the loyalty of his parish and the freedom accorded him to speak his inmost convictions. Dr. Berle has championed during these years more than one unpopular cause, and he wields a keen blade when his sympathies are aroused. His ruling passion is not controversy, and the denomination in which he is likely to be increasingly prominent as the years go by may well rejoice that he cares above everything else to preach, teach and exemplify the Christian gospel in its simplicity and power.

H. A. B.

In and Around Chicago

Exchange of Pulpits

Rev. Charles Reynolds of North Englewood Church, and Rev. E. H. Libby, pastor at Downer's Grove, a suburb of Chicago, with the consent of their people have agreed to make a permanent exchange of pulpits. This is done at the suggestion of Mr. Reynolds, who has been eleven years in his present field and feels that with increasing years and the burdens pressing upon him in the enlarging work it is wise for him to seek relief in a field where the duties are less onerous. Mr. Libby is a young man, though not without a good deal of experience, in good health and able to meet the responsibilities which have worn upon Mr. Reynolds. Mr. Reynolds has lifted the church to a commanding position, has secured for it a fine edifice, looked after finances as well as the pulpit and united around him a noble company of men and women unwilling to permit Mr. Reynolds to leave them. Still they are united in Mr. Libby and for the sake of the pastor whom they love have consented that he should go where he can continue to work free from the danger of a breakdown.

Rev. Frank Crane's Successor

The People's Church, following the advice of Dr. Thomas, has called Rev. John M. Driver of Red Wing, Minn. He will preach his first sermon Oct. 12. Dr. Thomas predicts for him a brilliant career. Mr. Driver is an athlete, is six feet two, earned his own way while getting an education, is a graduate of Boston University and a preacher who knows men and never fails to win them. He is about forty years old. It need not be said that a man who realizes the predictions of Dr. Thomas will meet with a warm welcome.

Money for Social Settlement

The First Presbyterian Church, Evanston, last Sunday morning responded to Dr. Boyd's appeal for money to give the gospel in a practical way to the people of "Little Hell" in Chicago, with subscriptions amounting to about \$2,500, which sum has since been increased to \$3,000. Dr. Boyd wants service as well as money, and is looking for volunteers from his church who are fitted to go into residence in this forlorn quarter of the city.

Long Pastorates

Two kinds of testimony were given last Monday at the Ministers' Meeting, one by men who have just entered upon their work in the city and who are anticipating success in it, and the other by the men who have been in their pulpits ten years or more. The first

of the veterans to speak was Rev. George H. Bird of South Chicago, twenty-one years in his parish, who was emphatic in his declaration that the power of a minister is in his ability to stay a long time in one place. From Dr. Loba, ten years in Evanston, equally instructive testimony came, and also from Dr. D. F. Fox, more than ten years with the California Avenue Church. Dr. Fox insists that no man can succeed who does not keep out of debt, or who borrows money from his parishioners, or speculates in mining or other stocks, or fails to prepare himself by the hardest kind of work for his pulpit duties.

Called to Kansas City

Rev. Dr. J. W. Fifield, pastor of the Warren Avenue Church, Chicago, for the last seven years, has received a call to succeed Dr. Henry Hopkins in the First Congregational Church, Kansas City. He will probably accept. His removal from the city will be a serious loss. His church has grown rapidly on his hands, and is becoming one of the strongest churches West. Large additions have this year been made to its Sunday school rooms; the interior of the audience room has been newly decorated and electric lighting introduced.

Prayers for End of the Coal Strike

A call has been issued, signed by pastors representing Roman Catholics and Protestants alike, asking that prayers be offered Sunday in all the churches for the speedy and satisfactory settlement of the anthracite coal strike. Bishop Fallows has returned from his visit to the coal region, and while his sympathies are evidently with the men, he sees that there are two sides to the question and that patience and wisdom are needed to secure any permanent adjustment of the difficulties between the men and their employers. Chicago has thus far contributed a little more than \$8,000 toward the support of the miners.

Return of Professor Curtiss

Professor Curtiss, who has just reached the city from his summer Syrian trip, is full of enthusiasm over its results. He has had unusual opportunities for interviews with representatives of Arab tribes in different parts of the country. He has seen men who in the winter go east as far as the Euphrates or to the Arabian peninsula, but in the summer live on the confines of the Syrian Desert or in the Hauran. He has questioned representatives of twenty-five Arab tribes, and with Arabs and Syrians has had nearly one hundred and fifty interviews. He has again vis-

ited Petra and secured some interesting information. His book has appeared in German through the press of J. C. Hinrichs of Leipzig, and with a preface by Count Baudissin of the University of Berlin. Professor Curtiss was honored by being on the program of the International Oriental Congress at Hamburg. The title of the paper he read, which was in German, was *The Place of Sacrifice Among the Primitive Semites*. The discoveries of Professor Curtiss ought to excite a good deal of interest as they have an important bearing on the doctrine of the atonement.

Chicago, Oct. 4.

FRANKLIN

A Golden Jubilee at Columbus, O.

Few occasions in the middle West have been more significant of the onward march of the kingdom than the recent celebration of the semi-centennial of First Church, Columbus. In 1852 our Congregationalism "attained self-consciousness," and expressed itself in the memorable Albany meeting and, locally, in the formation of the Ohio Association at Mansfield. It was in this important year that First Church, at the beginning nominally Presbyterian, but always really Congregational in both spirit and polity, began its corporate existence. It has since been a growing power, not only in denominational councils, but in the civic and social life of city and state. Occupying a prominent place on the Capitol Square, it has never shirked the problems of the down-town church, but has sought to master them and make itself felt at those strategic points where righteousness is most sorely needed.

The anniversary festival began Sept. 28, and lasted through four days. The church and all its appointments had been thoroughly renovated during the summer. A special double quartet had been rehearsing for weeks Spohr's cantata, *God, Thou Art Great*. Two former pastors, Dr. G. W. Phillips and Dr. R. G. Hutchins, had places of honor upon the program, as also two former assistants, Rev. W. B. Marsh and Rev. Henry Stauffer. Four of six living charter members, all women, occupied a prominent seat at the opening service and lent pathetic interest to the tale of early days.

The historical review which the pastor, Dr. Washington Gladden, presented at the Sunday morning service was more than a chronicle: it was such a religious interpretation of history as one might picture Isaiah making; and he used the elements of hope and inspiration which he found in the past as the basis of a prediction and an appeal which sent the blood tingling through every vein, and fused the great congregation into one loyal, glowing mass of Christian determination. Certainly not a heart in the whole congregation but devoutly wishes that this fearless, earnest, virile apostle of righteousness, now at the fullest unfolding of his powers, may lead us far into the new century.

The program of the Fellowship Service was itself eloquent of that broader charity and intelligent fraternalism which First Church has done so much to foster. An Episcopalian rector brought greetings from the federated churches of Columbus and a Jewish rabbi offered eloquent and heartfelt felicitations. Not least grateful of these heart-offerings was that of Rev. Byron Long, who spoke on behalf of the seven Congregational churches of the city, daughters well beloved of First Church. The tasteful program, planned by Dr. Gladden, was embellished with cuts of the pastors and edifices the church has had, and was further enriched by a remarkable selection of inspiring hymns.

At the closing service fifty persons were received into communion, thirty-seven on confession. Thus was begun a second half-century under auspices even more favorable than the first. The past was golden, the jubilee was golden; but the Golden Age is in the future.

W. L. D.

The Examination*

Third in the Series, Glengarry Sketches

By RALPH CONNOR, AUTHOR OF BLACK ROCK AND SKY PILOT

(Continued from last week.)

The dinner was an elaborate and appalling variety of pies and cakes, served by the big girls and their sisters, who had recently left school and who consequently bore themselves with all proper dignity and importance. Two of the boys passed round a pail of water and a tin cup, that all the thirsty might drink. From hand to hand, and from lip to lip the cup passed, with a fine contempt of microbes. The only point of etiquette insisted upon was that no "leavings" should be allowed to remain in the cup or thrown back into the pail, but should be carefully flung upon the floor.

There had been examination feasts in prehistoric days in the Twentieth School, when the boys indulged in free fights at long range, using as missiles remnants of pie crust and cake, whose consistency rendered them deadly enough to "bloody" a nose or black an eye. But these barbaric encounters ceased with Archie Munro's advent, and now the boys vied with each other in "minding their manners." Not only was there no snatching of food or exhibition of greediness, but there was a severe repression of any apparent eagerness for the tempting dainties, lest it should be suspected that such were unusual at home. Even the little boys felt that it would be bad manners to take a second piece of cake or pie unless specially pressed; but their eager, bulging eyes revealed only too plainly their heart's desire, and the kindly waiters knew their duty sufficiently to urge a second, third and fourth supply of the toothsome currant or berry pie, the solid fruit cake or the oily doughnut, till the point was reached where desire failed.

"Have some more, Jimmie. Have a doughnut," said the master, who had been admiring Jimmie's gastronomic achievements.

"He's had ten a'ready," shouted little Aleck Sinclair, Jimmie's special confidant.

Jimmie smiled in conscious pride, but remained silent.

"What! eaten ten doughnuts?" asked the master, feigning alarm.

"He's got four in his pocket, too," said Aleck, in triumph.

"He's got a pie in his own pocket," retorted Jimmie, driven to retaliate.

"A pie!" exclaimed the master. "Better take it out. A pocket's not the best place for a pie. Why don't you eat it, Aleck?"

"I can't," lamented Aleck. "I'm full up."

"He said he's nearly busted," said Jimmie, anxiously. "He's got a pain here," pointing to his left eye. The bigger boys and some of the visitors who had gathered round shouted with laughter.

"O, pshaw, Aleck!" said the master, encouragingly, "that's all right. As long as the pain is as high as your eye you'll recover. I tell you what, put your pie down on the desk here, Jimmie will take

care of it, and run down to the gate and tell Don I want him."

Aleck, with great care and considerable difficulty, extracted from his pocket a segment of black currant pie, hopelessly battered, but still intact. He regarded it fondly for a moment or two and then, with a very dubious look at Jimmie, ran away on his errand for the master.

It took him some little time to find Don, and meanwhile the master's attention was drawn away by his duty to the visitors. The pie left to Jimmie's care had an unfortunately tempting fringe of loose pieces about it that marred its symmetry. Jimmie proceeded to trim it into shape. So absorbed did he become in this trimming process, that before he realized what he was about, he woke suddenly to the startling fact that the pie had shrunk into a comparatively insignificant size. It would be worse than useless to save the mutilated remains for Aleck; there was nothing for it now but to get the reproachful remnant out of the way. He was so busily occupied with this praiseworthy proceeding that he failed to notice Aleck enter the room, flushed with his race, eager and once more empty.

Arriving at his seat he came upon Jimmie engaged in devouring the pie left in his charge. With a cry of dismay and rage he flung himself upon the little gourmand and after a short struggle secured the precious pie; but alas, bereft of its most delicious part—it was picked clean of its currants. For a moment he gazed grief-stricken at the leathery, viscous remnant in his hand. Then, with a wrathful exclamation, "Here, then, you can just take it then, you big pig, you!" He seized Jimmie by the neck and jammed the sticky pie crust on his face, where it stuck like an adhesive plaster. Jimmie, taken by surprise, and rendered nerveless by the pangs of an accusing conscience, made no resistance, but set up a howl that attracted the attention of the master and the whole company.

"Why, Jimmie!" exclaimed the master, removing the doughy mixture from the little lad's face, "what on earth are you trying to do? What is wrong, Aleck?"

"He ate my pie," said Aleck, defiantly. "Ate it? Well, apparently not. But never mind, Aleck, we shall get you another pie."

"There isn't any more," said Aleck, mournfully; "that was the last piece."

"O, well, we shall find something else just as good," said the master, going off after one of the big girls; and returning with a doughnut and a peculiarly deadly looking piece of fruit cake he succeeded in comforting the disappointed and still indignant Aleck.

The afternoon was given to the more serious part of the school work—writing, arithmetic and spelling, while for those whose ambitions extended beyond the limits of the public school the master had begun a Euclid class, which was at once his despair and his pride. In the Twentieth School of that date there was

no waste of the children's time in foolish and fantastic branches of study, in showy exercises and accomplishments, whose display was at once ruinous to the nerves of the visitors and to the self-respect and modesty of the children. The ideal of the school was to fit the children for the struggle into which their lives would thrust them, so that the boy who could spell and read and cipher was supposed to be ready for his life work. Those whose ambition led them into the subtleties of Euclid's problems and theorems were supposed to be in preparation for somewhat higher spheres of life.

Through the various classes of arithmetic the examination proceeded, the little ones struggling with great seriousness through their addition and subtraction sums, and being wrought up to the highest pitch of excitement by their contest for the first place. By the time the fifth class was reached, the air was heavy with the feeling of battle. Indeed, it was amazing to note how the master had succeeded in arousing in the whole school an intense spirit of emulation. From little Johnnie Aird up to Thomas Finch, the pupils carried the hearts of soldiers.

Through fractions, the Rule of Three, percentages and stocks, the senior class swept with a trail of glory. In vain old Peter MacRae strewed their path with his favorite posers. The brilliant achievements of the class seemed to sink him deeper and deeper into the gloom of discontent, while the master, the minister and his wife, as well as the visitors, could not conceal their delight. As a last resort, the old dominie sought to stem their victorious career with his famous problem in Practice, and to his huge enjoyment one after another of the class had to acknowledge defeat. The truth was, the master had passed lightly over this rule in the arithmetic, considering the solution of problems by the method of Practice as a little antiquated and hardly worthy of much study. The failure of the class, however, brought the dominie his hour of triumph, and so complete had been the success of the examination that the master was abundantly willing that he should enjoy it.

Then followed the judging of the copy-books. The best and cleanest book in each class was given the proud distinction of a testimonial written upon the first blank page, with the date of the examination and the signatures of the examiners attached. It was afterwards borne home in triumph by the happy owner, to be stored among the family archives and, perhaps, among the sacred things that mothers keep in their holy of holies.

After the copy-books had been duly appraised, there followed an hour in which the excitement of the day reached its highest mark. The whole school, with such of the visitors as could be persuaded to join, were ranged in opposing ranks in the deadly conflict of a spelling-match. The master, the teacher from the Sixteenth, and even the minister's wife, yielded to the tremendous pressure of

public demand that they should enter the fray. The contest had a most dramatic finish, and it was felt that the extreme possibility of enthusiasm and excitement was reached when the minister's wife spelled down the teacher from the Sixteenth, who every one knew was the champion speller of all the country that lay toward the Front, and had a special private armory of deadly missiles laid up against just such a conflict as this. The tumultuous triumph of the children was not to be controlled. Again and again they followed Hughie in wild yells, not only because his mother was a great favorite with them all, but because she had wrested a victory from the champion of the Front, for the Front, in all matters pertaining to culture and fashion, thought itself quite superior to the more backwoods country of the Twentieth.

It was with no small difficulty that the master brought the school to such a degree of order that the closing speeches could be received with becoming respect and attention. The trustees, according to custom, were invited to express their opinion upon the examination and upon school matters generally. The chairman, John Cameron, "Long John," as he was called, broke the ice after much persuasion, and, slowly rising from the desk into which he had compressed his long, lank form, he made his speech. Long John was a great admirer of the master, but for all that, and perhaps because of that, he allowed himself no warmer words of commendation than that he was well pleased with the way in which the children had conducted themselves. "They have done credit to themselves," he said, "and to their teacher. And indeed I am sorry he is leaving us; for, so far, I have heard no complaints in the Section."

The other trustees followed in the path thus blazed out for them by Long John. They were all well pleased with the examination, and they were all sorry to lose the master, and they had heard no complaints. It was perfectly understood that no words of praise could add to the high testimony that they "had heard no complaints."

The dominie's speech was a little more elaborate. Somewhat reluctantly he acknowledged that the school had acquitted itself with "very considerable credit," especially the "arith-met-ic" class, and indeed, considering all the circumstances, Mr. Munro was to be congratulated upon the results of his work in the Section. But the minister's warm expression of delight at the day's proceedings, and of regret at the departure of the master, more than atoned for the trustees' cautious testimony and the dominie's somewhat grudging praise.

Then came the moment of the day. A great stillness fell upon the school as the master rose to make his farewell speech. But before he could say a word, up from their seats walked Betsy Dan and Thomas Finch and ranged themselves before him. The whole assemblage tingled with suppressed excitement. The great secret with which they had been burdening themselves for the past few weeks was now to be out. Slowly Thomas extracted the manuscript from his trousers' pocket, and smoothed out its many folds, while Betsy Dan waited nervously in the rear.

"O, why did they set Thomas to this?" whispered the minister's wife, who had a profound sense of humor. The truth was, the choice of the school had fallen upon Rana and Margaret Aird. Margaret was quite willing to act, but Rana refused point blank, and privately persuaded Thomas to accept the honor in his stead. To this Thomas agreed, all the more readily that Margaret, whom he adored from a respectful distance, was to be his partner. But Margaret, who would gladly have been associated with Rana, on the suggestion that Thomas should take his place, put up her lower lip in that symbol of scorn so effective with girls, but which no boy has ever yet accomplished, and declared that indeed, and she would see that Tom Finch far enough, which plainly meant "no." Consequently they had to fall back upon Betsy Dan, who, in addition to being excessively nervous, was extremely good-natured. And Thomas, though he would greatly have preferred Margaret as his assistant, was quite ready to accept Betsy Dan.

The interval of waiting while Thomas deliberately smoothed out the creases of the paper was exceedingly hard upon Betsy Dan, whose face grew redder each moment. Jimmie Cameron, too, who realized that the occasion was one of unusual solemnity, was gazing at Thomas with intense interest growing into amusement, and was holding his fingers in readiness to seize his nose, and so check any explosion of snickers. Just as Thomas had got the last fold of his paper straightened out, and was turning it right end up, it somehow slipped through his fingers to the floor. This was too much for Jimmie, who only saved himself from utter disgrace by promptly seizing his nose and holding on for dear life. Thomas gave Jimmie a passing glare and straightened himself up for his work. With a furious frown he cleared his throat and began in a solemn, deep-toned roar, "Dear teacher, learning with regret that you are about to sever your connection," etc., etc. All went well until he came to the words, "We beg you to accept this gift, not for its intrinsic value," etc., which was the cue for Betsy Dan. But Betsy Dan was engaged in terrorizing Jimmie, and failed to come in, till, after an awful pause, Thomas gave her a sharp nudge, and whispered audibly, "Give it to him, you gowk." Poor Betsy Dan, in sudden confusion, whipped her hand out from under her apron, and thrusting a box at the master, said hurriedly, "Here it is, sir." As Thomas solemnly concluded his address, a smile ran round the room, while Jimmie doubled himself up in his efforts to suppress a tempest of snickers.

The master, however, seemed to see nothing humorous in the situation, but bowing gravely to Thomas and Betsy Dan, he said, kindly, "Thank you, Thomas! Thank you, Elizabeth!" Something in his tone brought the school to attention and even Jimmie forgot to have regard to his nose. For a few moments the master stood looking upon the faces of his pupils, dwelling upon them one by one, till his eyes rested upon the wee tots in the front seat, looking at him with eyes of innocent and serious wonder. Then he thanked the children for their gift in a few simple words,

assuring them that he should always wear the watch with pride and grateful remembrance of the Twentieth School, and of his happy days among them.

But when he came to say his words of farewell, and to thank them for their goodness to him, and their loyal backing of him while he was their teacher, his voice grew husky, and for a moment wavered. Then, after a pause, he spoke of what had been his ideal among them. "It is a good thing to have your minds trained and stored with useful knowledge, but there are better things than that. To learn honor, truth and right; to be manly and womanly; to be self-controlled and brave and gentle—these are better than all possible stores of learning; and if I have taught you these at all, then I have done what I most wished to do. I have often failed, and I have often been discouraged, and might have given up were it not for the help I received at my worst times from our minister and from Mrs. Murray, who often saved me from despair."

A sudden flush tinged the grave, beautiful face of the minister's young wife. A light filled her eyes as the master said these words, for she remembered days when the young man's pain was almost greater than he could bear, and when he was near to giving up.

When the master ceased, the minister spoke a few words in appreciation of the work he had done in the school and in the whole Section during his three years' stay among them, and expressed his conviction that many a young lad would grow into a better man because he had known Archibald Munro, and some of them would never forget what he had done for them.

By this time all the big girls and many of the visitors were openly weeping. The boys were looking straight in front of them, their faces set in an appearance of savage gloom, for they knew well how near they were to "acting like the girls."

After a short prayer by the minister the children filed out past the master, who stood at the door and shook hands with them one by one. When the big boys and the young men who had gone to school in the winter months came to say good-bye, they shook hands silently and then stood close about him, as if hating to let him go. He had caught for them in many a close baseball match; he had saved their goal in many a fierce shinny fight with the Front; and while he had ruled them with an iron rule, he had always treated them fairly. He had never failed them; he had never weakened; he had always been a man among them. No wonder they stood close about him and hated to lose him. Suddenly big Bob Fraser called out in a husky voice, "Three cheers for the captain!" and every one was glad of the chance to let himself out in a roar. And that was the last of the farewells.

At the meeting of the trustees of the Pea body Fund in New York city last week Bishop Doane of Albany, N. Y., was elected to take the place of the late Bishop Whipple of Minnesota, and Mr. M. K. Jesup was chosen as successor of ex-Secretary of State Evarts. The disbursements in the South last year amounted to \$80,000. More and more the fund is being used to support normal schools, which in turn train teachers.

The Home and Its Outlook

The Falling Leaves

Lightly He blows, and at His breath they fall,
The perishing kindreds of the leaves; they
drift,

Spent flames of scarlet, gold aerial,

Across the hollow year, noiseless and swift.
Lightly He blows, and countless as the falling
Of snow by night upon a solemn sea,
The ages circle down beyond recalling,

To strew the hollows of Eternity.
He sees them drifting through the spaces dim,
And leaves and ages are as one to Him.

—Charles G. D. Roberts.

Scolding and
Admonishing

These are by no means equivalent terms, nor can they rightly stand for the same necessary and disagreeable duty. Scolding is never a duty. It is a form of self-indulgence. It never accomplishes good and it is one of the ways in which even kindly disposed people put sand on the bearings of life's machinery and pull back when they desire the work to go forward. The difference is between a necessary means of instructing others and a safety valve for one's own vexation or irritation. We scold to please ourselves—to relieve our minds, as the saying is. We admonish with a view to the efficiency of the work for which we are responsible and for the improvement of our subordinate workers. The two in motive, and usually in effect, are as far apart as the poles. There is never a right time to scold. There must often be times when we are required to call attention to the faults or carelessness of others. We ought to be reluctant to admonish, but we should watch diligently lest we speak words of rebuke for the mere gratification of our own feelings, for that is one of the cruel forms of selfishness. When we admonish, we should do so deliberately, with careful study of the justice of our words and of the appropriateness of the occasion. It is a means of help; it should be as private and as kindly as possible. Use imagination to put yourself in the place of the admonished one and ask how the fault-finding and suggestion may be made most effective for good.

The Too
Hospitable Hostess

"It's pleasant enough when you arrive, but when time comes to go it's a battle," sighs a charming girl in one of the new books, as she is driving toward the home of a family whose Southern hospitality is developed to a superlative degree. How many of us can echo the thought with a remembrance of some over-insistent friend, with whom we often dispute before we are allowed to take our departure. "We haven't time to go there this evening, for it's so hard to get away," is heard in more than one family. The visitor is made to feel that to leave in the face of such urging is committing an unpardonable offense. Sometimes the conversation is carried on in such a rushing torrent that to cut it short seems discourteous. It is not polite to urge the guest at the dinner table, and does not the rule apply in the parlor? The true hostess, while expressing her pleasure in the presence of her guests,

considers that guest's inclination or necessity. To such a home one feels always welcome, knowing that he may come and go at peace.

The Scottish Children's League of Pity

BY NORA ARCHIBALD SMITH

Thousands of children in this young, rich, happy country of ours have never known what it is to be cold or hungry, have never been ragged and dirty, never been beaten, never been abused or neglected, never even had one reasonable wish ungratified, but have been loved, caressed, indulged and tenderly cared for through every day of their short lives. Perhaps such little people may think that this is the natural way of living for a

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CITY SPARROWS

EDITED BY
LADY CLEMENTINE WARING



child, and perhaps indeed it is, but it is no more the rule that all the world's babies should lead so sheltered an existence than it is that every seed should have a perfect spot in which to grow.

We do not know how happy we are sometimes till we look out of our nests and see how other birds are faring, and it is because some other birds did look out and saw sights that made their very hearts ache that the Scottish Children's League of Pity was founded. It is now eight years old and its lovely and loving girl-president—the Lady Clementine Hay—reports that it embraces 138 children's circles with 4,534 members. It has associate members, too—2,380 of them gathered into 126 circles and Lady Clementine's mother, the Marchioness of Tweeddale, presides over their work.

And what is this work—the work of these 7,000 Scottish people, young and old? Why, their motto is, if one may say it in poetry, much what Emily Dickinson's was:

If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

The Scottish Children's League of Pity is connected with the British Society for the Prevention of Cruelty to Children and it is not impossible that our American society of the same name would welcome a children's league should one be formed in this country. The members of the League of Pity help the parent association in every possible way, raise money for its uses, fashion new garments and make over old ones for its wards, visit the various Scottish shelters and are watchful for "fainting robins" everywhere, that they may help them, sometimes back to their own nests, sometimes to those that are softer and warmer.

The league publishes a monthly magazine called *City Sparrows*, edited by Lady Clementine Hay, and if you pay a penny for it, you may find out how the various members raise money for their work and what they do to help it. Jean and Duncan held a garden sale this last season; Cameron, Elsie, Archie, Meg, Lorna and Rob gave a concert; Oona, Gladys, Violet and Eppie learned and performed a French comedietta; Isa and Cecil fitted up and stocked a small aquarium on the shores of Loch Long and charged one penny admission; a number of children gave a fairy play and others started a stamp agency, appealing to the remaining circles through *City Sparrows* to send them stamps for their work. Some small leaguers, not old enough to earn pennies, saved them instead as their contribution, and the old proverb tells us, you know, that saving is as good as earning.

There are little royal ladies, too, belonging to the guild—Lady Alexandra Duff, granddaughter of the king, and his niece, pretty Princess Ena of Battenberg, and their busy fingers and active brains have been a wonderful help to the society. Then there is a League of Pity Sunday, when a yearly appeal for assistance is made to all Sunday schools in Scotland, for it is felt that this is especially children's work for children, and one which every child should have an opportunity to help.

The associate members, with their president, Lady Tweeddale, are most devoted in their labors also, sewing, giving concerts, holding bazaars for the benefit of the league and always standing ready to advise and assist when cases arise too difficult for the judgment of children.

Scotland after all is but a small country, and the majority of parents are kind there, as in every other land, yet 1,402 wretched children were brought last year to the various Scottish shelters, and 7,000 others were befriended in various ways—fed, clothed, treated in sickness, taught means of support, removed to better homes, or watched and guarded in their own.

Of the 700 who came to the Edinburgh Shelter last year many a sad story might be told. Fifty-nine of them were tiny babies, one being only nine days old when found lying in the gutter, and many were little creatures just beginning to toddle about. Some were cold and hungry, some bruised and wretched, and some who should have been able to run about in the sunshine had grown weak from being shut indoors for months at a time. One

little boy of four and a half, with such a white face, had not been taken out for two years because he had no clothes to wear. When the children's man who found him took him in his arms and carried him through the busy streets to the shelter, he was quite bewildered with all the wonderful things he saw—shops full of pretty things, and horses and people, all hurrying on, till Peter hid his face and nearly wept. After he was fed and clothed and turned into a cheery little boy, his cure was completed by sending him from the shelter to the beautiful country home of the society, where he and his brother and sisters had a lovely holiday.

If Peter had been the only child rescued during the year, it would have been well worth working for him alone, would it not? But think how many the league has helped during the eight years of its existence! And think, too, of the pennies and half-pennies that have gone to make up the big sum of £8,358, 8s.—more than \$40,000—raised since March, 1893, for much of the money was not the result of one big effort, but of constant little efforts made by little girls and boys. Through the league the society is each year able to do a little more than it did the year before, and each one who sends a garment for the children, or who saves a penny to be spent on them, who eases of one life the aching, or cools one pain, is helping on the good work and really taking a part in feeding the hungry, clothing the naked or loving the unloved.

Dixie

When the musicians struck up Dixie, a very shout arose from them all; they caught up the air, singing and whistling, and where there had been spirit before there was now the abandon of romping children.

Hooray! Hooray!
Away down South in Dixie!

they sang around me, eyes flashing, hands clapping—a merry, metrical din.

Ole Missus married Bill, de weaber,
William was a gay deceiver,

hummed Virgie beside me; and

Look away! Look away!

roared the chorus,

Look away down South in Dixie!

It was the first time I ever heard my national air. It fairly carried me away—I sang with the rest.

"Do you take your stand in Dixie land, and live and die here?" my partner murmured, and I laughed in assent.

In truth, there is no tune like it to stir the blood. It carries us out into the sunny, broad streets. When it begins with

Dixie land is the land of cotton,

something is coming at a lively, quick step; with a dash and a clang and a cheer, it has arrived! We are out in the broad, sunny streets, with the marching crowd, the fife pierces us with reckless joy.

Away! Away! Away down South in Dixie!

And we are whirled about among the excited, cheering people, then getting our breath at the outskirts of the crowd and catching sight of the rustling live-oaks

and sound of the chorus of a thousand mocking birds. They, too, are singing Dixie as if their throats would split. Sunlight and wind and the crowd are now dancing to it with a good double-shuffle, jolly blacks in the lead, white boys and girls following them with merry imitation, each and all beating syncopation with the nonchalance that is the despair of the unrhythmical. There is still something coming, something dashing and brilliant beyond words; to see it we are content to be swayed in the crowded streets or to lean perilously over the window sills and balconies. Now the cheers are continuous, for here they are, the Dixie boys, tramping defiantly, their bright eyes roaming to the right and left under the shade of their large gray hats. The people cheer madly, and sing in a very transport. Up to the heights of recklessness, on to the brink of danger, down to the springs of passion—where will the merry, maddening tune not lead the boys of Dixie?—*From the Master of Carton, by Hildegard Brooks.*

Waymarks for Women

One of the few "new women" of China is Ida Bing Ding, who manages a large laundry business in New York city.

The first club in China—though not a Chinese club—to request admission to the General Federation is the American Women's Literary Society of Shanghai.

Boston is to hear one of the few addresses which Lady Henry Somerset will give while in this country. She will speak at Tremont Temple on Oct. 26, at 3 P. M.

A department exclusively for women has been opened in one of the Chicago banks. Feminine customers have a separate window with a woman teller, dainty check-books, and all payments will be made in new currency.

A brave little girl of thirteen in Des Moines, Io., supports her family by the management of a boot-blackening parlor. When her father became unable to continue the business, she assumed the responsibility, and manages from ten to fifteen boys.

The training of saleswomen in the Manhattan public schools is a course which other large cities would do well to imitate. With a miniature department store, the girls are taught the science of selling, the grades and values of goods and the study of measurements. This will be a boon to customers as well as proprietors.

Decatur, Mich., thinks it has solved the servant problem. Some twenty five of the leading families have tried three weeks of co-operative living with apparent success. A large building has been hired for the purpose, each family has its own table, and the two cooks, the waiters and the menu are managed by committees elected from the corporation. The cost averages ten cents a meal.

Two trained nurses in Philadelphia are holding private classes for instruction in their profession. Many women are glad of the chance to learn the rudiments of intelligent nursing in the home. The teachers have rooms furnished as model sick-rooms. The care of the bed and the room, with the personal attention to the patient, is followed by lessons on external applications and invalid diets.

A woman's poise, self-control, self-respect, purpose, pride, resolve—these are grand sounds, great words: a woman's breaking heart defies them all.—*From Confessions of a Wife, in The Century.*

Closet and Altar

QUIET WORK

But we exhort you, brethren, that ye abound more and more; and that ye study to be quiet, and to do your own business, and to work with your hands even as we charged you.

Shine on me, Lord! new life impart,
Fresh ardors kindle in my heart;
One ray of Thy all-quickening light
Dispels the sloth and clouds of night.

—Thomas Ken.

Are there not scores of men and women living lives of discontentment which are always tending to become lives of self-reproach because the culture which is within the reach of others is not within their reach? Some hard, absorbing work consumes their time. . . . Will it be nothing, will it not be everything, for them to know that the greatest of all human beings lived not for culture, but for service? What He lived for is perfectly within their grasp—nay, it is crowding itself upon them all the time—the opportunity of unselfishly glorifying God, of unselfishly serving man.—*Phillips Brooks.*

In all I think, or speak, or do,
Whatever way my steps are bent,
God shape and keep me strong and true;
Courageous, cheerful and content.

God help me! help me to suppress
All longing for what cannot be,
And grant me means wherewith to bless
Whoever may have need of me.

—William D. Russell.

The healing of the world is in its nameless saints.—*Bayard Taylor.*

We shall never be the "light of the world" except on condition of being the "salt of the earth." You have to do the humble, inconspicuous, silent work of checking corruption by a pure example before you can aspire to do the other work of raying out light into the darkness, and so drawing men to Christ himself.—*Alexander MacLaren.*

One lesson, Nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept at one
Though the loud world proclaim their enmity—
Of toll unsevered from tranquillity!
Of labor that in lasting fruit outgrows
Far noisier schemes, accomplished in repose,
Too great for haste, too high for rivalry!

—Matthew Arnold.

Abide with me, O Lord, in quiet days, when nothing stirs within me or without to move my heart to gratitude or fear. Let me be gathering strength for times of sorrow and temptation. Keep my heart from all anxiety. Deliver me from that fierce craving for excitement which undermines content. Make me a just and careful steward of the gifts Thou hast committed to my care. Build Thou thy likeness as Thou wilt, through storm and trial, or in silent years. Let gain and loss, the quiet or distracted hours of life, according to thy promise, work together for my good. And let thy name be honored and thy kingdom come and thy will be done on earth. Amen.

One of Thirteen*

BY FRANCES J. DELANO
CHAPTER XVIII. THE STRATAGEM
APPROVED

Neither Polly nor Millie awakened the next morning until nearly breakfast time. While Polly was dressing she could hear the family in the room below talking excitedly. Every once in a while she heard a peal of laughter from the twins. Polly was in such a hurry to get down stairs that the buttons flew right and left on both her own and Millie's clothing. She dropped her brush and tipped over the water pitcher, and the ribbon with which she tried to tie Millie's hair positively refused to stay put.

"Never mind, Millie," she exclaimed, "let's just go down stairs and tie the ribbon afterwards."

When they appeared in the kitchen an ominous silence fell upon the family and everybody stared at Polly.

"Good morning!" she said, cheerfully. "Guess I must have overslept, didn't I?"

"Didn't get to sleep very early, did you?" asked Mr. State.

Polly glanced up quickly, and was just going to reply when she spied something that resembled a tremendous paint brush sticking out from beneath the twist of Ethel's hair. She dropped into a chair and burst out laughing. This broke the spell, and everybody began to talk at once.

"You wicked little sinner, Polly State!"

"You're a daisy, Polly!"

"How did you dare?"

"How came you to think of it?"

"If you don't beat all, Polly State!"

"You're all right, Polly, you did just right!"

"Hurrah for Polly!"

This last from Jack, who was actually standing on his head with delight.

Ethel's voice was heard at last. "But what shall I do about the man who's to meet me in Boston this morning?" she asked.

Polly gave her a mischievous look out of the corner of her eye. "That's all right," she said, quietly, "I telegraphed to him last night."

If Polly had announced that she had just been elected President of the United States, the family could not have shown more surprise. They gazed at each other and they gazed at Polly. Such assurance on the part of a mere schoolgirl!

"It's that visit to New York," exclaimed Aunt Patience, who wasn't quite sure that Polly had done anything creditable. "One more visit in that harum-scarum place, I rather think would finish her."

But nobody was listening to Aunt Patience. "Polly, I'm proud of you," declared Mr. State. "You've done wonders, you certainly have."

Richard began to pat her on the back, now, and Jack threw his arms around her, while Millie stood at a respectful distance and devoured her with her eyes.

"You'll spoil that child," declared Aunt Patience, emphatically.

"When did you plan all this, and how did you happen to think of it?" asked Julia.

"Why, I thought of it," replied Polly, "when Jack said he wished she'd have a

fever so her hair'd come out. It seemed to me simpler just to cut it right off."

"Yes, that's simple enough," sighed Ethel, in an abused voice, "but how am I going to do up what's left?"

Polly burst out laughing again. "It does look so funny," she cried, "but it isn't my fault. If you hadn't promised that man that you'd do such a ridiculous thing, I wouldn't have had to cut it off. And anyway, it's better than wishing you had a long siege of fever, isn't it?"

"Of course it is," declared Aunt Sally, who was always eager for Polly to get her full stint of praise. "I most wonder the rest of us didn't think of it. I thought of giving her something to make her hair come out, but there wasn't time, and I wouldn't really want to risk such a thing if there had been."

"And all the time you were planning this, Polly," exclaimed Ethel, "I was feeling sore because I thought you didn't act as if you cared very much because I was going away. Mother and I had feared such a dreadful time with you, and I almost cried when you asked to sleep with me. I was so glad to think you wanted to."

"How did you know where to telegraph?" asked Richard.

"O, don't you remember my asking Ethel at the supper table the man's name, and then asking her what she'd do if he failed to meet her, and she said she'd go to — Washington Street? That was all I wanted."

"I should think we'd better eat our breakfast, if anybody's any appetite," remarked Aunt Patience a trifle sarcastically. "I never saw such a family—one minute you're up and the next minute down."

"Well, Aunt Patience," said Richard, "when anybody's in deep water, it's just as well to hold fast to a life preserver. We mean to grasp all the ups that come our way, hey, Polly?"

Polly nodded. She looked sober, for she was thinking of Joe. A shadow had crept over the faces of the rest of the family, for each was thinking of the great trouble that hung over them all.

"Well," sighed Mrs. State, "we've got Ethel with us, and that's enough happiness for one day. We haven't made any preparations for Thanksgiving. I thought perhaps it would be easier for Ethel to leave home if nothing was said about it. But now we must try and have something extra."

"Let's have breakfast first, little mother," exclaimed Polly. "I've got to teach Aunt Sally some more Bowery tricks. And, father, please may I borrow Peter for about a half hour this morning?"

"I guess, Polly, we'll let you do just as you please today," replied Mr. State. "You've taken a great burden off of your mother and me, and now this shall be your day. Everything shall go just as you say."

Poor Polly came very near breaking down at this. There was one thing, a very essential thing, that Polly was wishing for, and all the joy and brightness of the day depended upon the granting of that wish, but alas! neither father nor mother had any power to give her her heart's desire just then.

[To be continued.]

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

73. ANAGRAM

He is left in the roadway lying,
Sore, wounded and almost dying,
His pale lips silently crying
For mercy so long delayed.
There are men from the Holy City,
The pious, the wise, the witty;
Will no one exclaim in pity,
"HEART, GO TO MAN'S AID?"

Ah, the priest is in deep devotion,
And the Levite quickens his motion—
The robbers may take a notion
To come on another raid!
There is only the nameless stranger,
Unawed by the desert ranger,
Who faces the toll and the danger,
HEART, GO TO MAN'S AID.

M. C. S.

74. DOUBLE CROSS

• •
• •
• • • • •
• • • • •
• •

Four different letters, all told,
An arrangement like this will unfold.
In both words the same letters you'll see;
Meanings—aids and a French town—all agree.
Reading now in advance or return,
Right or left, up or down, and you'll learn—
No matter what start you may make—
All results are alike, no mistake!

NILLOR.

75. NUMERICAL

64-10-16-7-2-33-21-11-35-29-47 is a bird that sings sweetly at night. 41-24-57-6 is a black-winged water-fowl. 3-54-24-42-36-12-68-51-5-27 is a shy, sweet singer. 5-26-59-68-32 is a long-necked bird famous in story and song. 23-63-16-7-25-62-17-58-32 is a nocturnal bird of prey. 37-8-36-49-65-18 is a kind of sea-bird. 3-68-19-21 is a tiny, short-tailed singing bird. 60-56-1-41-32-45-68 is a woodpecker. 34-28-31-54-15 is a long-billed wading-bird. 37-44-66-30-5-20-23-43 is a game bird. 46-67-55-41-24-64 is a bird trained for sport. 39-14-22-66-49 is a kind of duck. 54-5-13-49-1-41-27 is a very large bird. 5-27-40-10-32-8 is the butcher-bird. 16-57-18-22-50-1-9-41-53 is a small garden singing bird. 5-41-4-68-52-8-33-26-48-23-4-11-39-68 is a brilliant summer bird. 57-40-61-59-52-4-9 is a small bird used for food. The WHOLE, of sixty-eight letters, is a bird quotation from Shakespeare.

ELSIE LOCKE.

ANSWERS

68. 8-mile-s; a-peck-s.
69. 1. U. S. Grant. 2. William McKinley. 3. Harriet Beecher Stowe. 4. Andrew Carnegie. 5. Thomas B. Reed. 6. John D. Rockefeller. 7. Edward Everett Hale. 8. Theodore Roosevelt. 9. Neal Dow. 10. Abraham Lincoln. 11. P. T. Barnum.
70. 1. Viking. 2. Spanking. 3. Sparking. 4. Balking (or kicking). 5. Thinking. 6. Pinking. 7. Prinking. 8. Talking (or speaking). 9. Stocking. 10. Drinking. 11. Walking. 12. Leaking (or sinking). 13. Quacking. 14. Lacking. 15. Cooking. 16. Blacking.
71. 1. Own. 2. Aver. 3. Die. 4. Real. 5. Lie. 6. Crop. 7. Invalid. 8. Sure.
72. Camp, damp, Gamp, lamp, ramp, sump, tump, vump.

Recent solutions are acknowledged from: Nillor, Middletown Springs, Vt., to 64, 65, 66; C. L. T., Boston, Mass., to 64, 65, 67; J. C. Melrose, Mass., to 65, 66, 67.

Don't part with your illusions. When they are gone, you may still exist, but you have ceased to live.—Mark Twain.

The Conversation Corner

Children's Vacation Letters

NOW that I hear the school bells ringing all over the land—the more distant ones in the ears of my imagination—it is time to print your vacation letters, called for in the summer. So we will give up this page to them, or as many of them as the Despot Foreman can get in.

Of the various pictures sent I have selected one which pleases me because it is homelike; almost any Corner children, who could not afford to go to Switzerland or Saratoga or Scituate or Sebago, could pitch a tent or put up a board cabin, and have a camp at home without expense. We might as well take the letters in geographical order, especially as Maine has the most of any one state—according with the remarkable assertion of Mr. Allen Chesterfield (whoever he may be; I do not find his name in *Who's Who*), which I have just read in our paper, that there are "three thousand miles of seacoast" in the Pine Tree State.

MAINE

Dear Mr. Martin: I spent a week of my vacation on a large farm in Cornish, Me. I enjoyed it very much, for I could drive all I wanted to over the green hills, where we could see a long way across rivers bordered with lovely cardinals standing out beautifully against the dark pines and through shady wood-paths, where we leaned far out of the carriage looking for flowers. One afternoon we drove to Hiram Falls, which are so beautiful that I went into raptures and snapped three pictures of them! In the morning I went to walk before breakfast to the top of a large hill where I could see Mt. Washington. A darling little chipmunk followed me all the way on a stone wall beside the road. There was also a peach tree to visit whenever I felt peach-hungry—which was often.

After we got home my sisters and I camped out in a tent put up in our yard. We had a lovely time, and cooked our supper, breakfast and dinner on the little stove seen in the inclosed picture. The tent does not show. We cook candy in the saucepan, and afterward roast corn or potatoes in the hot ashes.

North Abington, Mass. FRANCES B.

I suppose our correspondent is the one whose hands are in the saucepan. The others look as though their names might be Edith and Helen!

Dear Mr. Martin: We spent the month of August in our camp on Lake Sebago. ("We" are father, mother and seven children.) We all have to help with the work. Our camp is situated on a point, with a very nice, sandy cove on one side. We go in bathing every day when it is warm enough, and I have learned to swim a little. From our camp we can see the two steamers, *Hawthorne* and *Longfellow*. They go by an immense rock that is called "The Images," because of pictures of Indians painted all over the rock, and because the rock itself, if viewed from certain places, looks like a human face. When the steamer goes by, a man dressed like an Indian comes out and dances and shouts and finally fires off a pistol.

We have a flat-bottomed boat that my brother William and I go out in all alone. A

little way from our camp is a large rock covered with little rock ferns. We have a cow and horse, and a cat and kitten too. One day Frederick put the kitten into the lake to see if it could swim. He was delighted to find that she could. I hope all of the Cornerers have had as good a vacation as I have had.

Windham, Me.

ELLEN A.

There are geography, history, poetry, zoölogy and botany in that letter, as well as health and fun!

Dear Mr. Martin: I want to tell you about my vacation. My grandmother lives in North Anson, Me., and I go down there almost every year. This year I was interested in birds and ferns. There was a nest of yellow-birds in a bush on the lawn, and I watched the little birds. Embden Lake is four miles away, and I have good times there. Grandma has a cottage at the lake. Mamma and I hunt for ferns in the woods, and we have found sixteen different kinds. I have "How to Know the Ferns" and "Bird Neighbors." I am learning to row.

Palmer, Mass.

ELISABETH B.

A grand idea to take along such natural



history books, of which there are so many good ones nowadays.

Dear Mr. Martin: I must tell you about my Maine experience, for I have been down to see Tom H. His town has a lumber mill, a brickyard, and a spool factory. We went to a camp meeting on Sunday, and on Monday we drove to Brownville and saw the slate quarry. The scenery there is grand, and Tom's yellow-eyed beans are doing fine. He sent you a bag of them, with his love. I drove old Betsey, the 26-year old horse. I have also been two weeks at Provincetown.

Somerville, Mass.

ORDWAY T.

You will remember that Tom is "our little Maine farmer." The Corner never had a more singular present than this bag which Ordway brought to me—"5 pounds Superior Quality Eagle Brand Trade Mark Registered Extra Fine"—Yellow-Eyed Beans. The proper thing would be to invite all the New England Cornerers to a baked-bean supper, some Cornerers bringing a few loaves of homemade Boston brown bread!

NEW HAMPSHIRE

Dear Mr. Martin: I do not live at Newmarket, I am just here for the summer. I am eight years old. I live in Cambridge. I know John and Warren [Cornerers]. I have rides on the hay. I drive the cows to pasture. And

I play croquet. I go in bathing and rowing and sailing. I pick berries and I play with three children and I go fishing. But I never caught a fish, except some small ones. I take care of the baby and feed the cows and pig. I read Robinson Crusoe. I go to ride and ever so many other things, but you said to have the letters short. Good By.

Newmarket, N. H.

NATALIE E.

What a busy, useful, happy girl!

Dear Mr. Martin: I spent most of my vacation at home, for I live in the country and so do not have to go off to get country air. I ride on the cars very often, because I live on a trolley island, as you see by this plan of street railroads which center at Smithtown. I can go by trolley to Haverhill, Newburyport, Amesbury, Exeter and Portsmouth. There are four different ways to go to Haverhill. I went on the new road through Newtown and Plaistow, riding by Whittier's home, the Friends' meeting-house, and the beautiful Lake Attitash. I spent one day at Great Hill, Hampton Falls, from which one can see the White Mountains and the ocean.

I have spent a part of my vacation at Seabrook Beach, where there is a fine breakwater extending from Hampton River to the Salisbury line, and around this breakwater a plank-walk five feet wide. At high tide the river is full, and the creeks make safe bathing-places for boys. One day I caught eleven flounders in this river. Seabrook Beach is connected with Hampton River bridge, nearly one mile long, which was opened last May, when Governor Jordan took the motorman's place, and ran the first car across the bridge. I am glad I saw you when you were on the beach and hope you will come and see me sometime.

EVERETT C.

Smithtown, N. H.

When I took that trip one day I saw a Lowell boy fishing off the bridge, and he afterward wrote me that he caught two flounders!

MASSACHUSETTS

Dear Mr. Martin: This summer I went to Andover to visit my cousin, and had many pleasant excursions. We took our supper one day to Carmel Woods, and had a beautiful outlook towards Lawrence. Another day the clear air and beautiful sky led us up Prospect Hill, from which we could see the ocean, and Mt. Wachusett, Mt. Monadnock and other mountains. We visited the house where James Otis, patriot of the Revolution, lived and where he was struck by lightning while standing in the doorway, watching the storm.

One afternoon a party of us went on our wheels to Indian Ridge which is a glacial deposit. My uncle said I wouldn't need to throw down pebbles for any one to trace me, for he could see the way I had gone by the uprooted mushrooms along the path! My cousin and I went blueberrying and picked six quarts.

Fall River, Mass.

FRED A.

O, that must be the mushroom boy who wrote us about *boletus edulis* and *coprinus corratius*, etc., last year (Corner, Nov. 16, 1901). I am sure I should have preferred the blueberries!

[Of course I can see who are going to get the prizes, but they will have to wait a week, for the space is all used, and lots of "copy" yet.—D. F.]

Mrs. Martin

Vermont

Consulting State Editors: Rev. Messrs. C. H. Merrill, D. D., St. Johnsbury; C. R. Seymour, D. D., Bennington;
Evan Thomas, Essex Junction; C. H. Smith, Pittsford

Legislation for the Most Rural State

The temperance question is decidedly in the air in the Green Mountain state these autumn days, and there is as yet no agreement of opinion among the sturdiest adherents of the traditional positions. But many of the comments of the metropolitan press on our situation go so far wide of the mark in sizing up the case as throw doubts upon its infallibility in matters where it may be better informed. For one thing, it loses sight of the fact that Vermont is the most distinctly rural state in the union. It has fewer cities, and those of smaller population, than any other state. The legislation best for Vermont must be adapted to these conditions.

The Temperance Outlook

BY REV. EVAN THOMAS

In point of public interest in Vermont today the temperance question easily leads all others. The competing interest in the political fortunes of the leading aspirants to the governorship disappeared with the unexpectedly easy victory before the legislature of Gen. J. G. McCullough of Bennington, the regular Republican nominee.

The whole situation is, in all probability, correctly summed up in the brief statement that prohibition in Vermont is doomed. To many people this is a hard saying and difficult to believe. Prohibition has been in force in Vermont for fifty years, and to these people, among whom are the choicest in the state, this is a time for a semi-centennial celebration and for the adoption of measures for the better enforcement of the law rather than for its repeal. Many wish most earnestly that this might be so. Certain hard facts, however, must be reckoned with.

One of these is the action of the Republican party in putting a referendum plank into its platform, and the additional fact that the Anti-Saloon League felt constrained publicly to express approval of the same. Still more significant is the heavy vote cast for the high license, local option candidate, Hon. Percival W. Clement; and this vote, nearly as large as that cast for the regular nominee and large enough to throw the election into the legislature, was in every sense a vote, not for the bolting candidate, who in point of popularity had no advantage over his rival, but for high license, or at least against prohibition.

This changed condition of the public mind towards the time-honored policy has been recognized by some of the most earnest champions of that policy. The action of the Anti-Saloon League has already been referred to. Equally significant is a recent sermon by Rev. J. H. Reid of Bellows Falls, in which he admits that the present policy is doomed and strongly advocates the adoption of the Norwegian system. Mr. Reid has been an able and fearless champion of the present law and is still a prohibitionist, but he is convinced that for weal or for woe it must be surrendered and that it is wisest to seek the best substitute available.

Just what will be the outcome no one can forecast at present. A large number of bills are in course of preparation and some have already been introduced. It is probable that the one submitted to the people will be modeled closely after the Massachusetts law. The recommendations in Governor McCullough's message are very conservative and will undoubtedly influence the shaping of the measure to be adopted.

Signs of promise are not wanting. One of the most significant is the strenuous opposition to the open saloon of such influential

papers as the *St. Albans Messenger*. This paper is owned by ex-Gov. E. C. Smith, and has for several years stoutly opposed the prohibitory law. It was generally expected that in the present crisis it would champion a regular high-license policy, but to the surprise of many it has maintained vigorously that Vermont does not need and does not want saloons. It favors the licensing of hotels, restaurants and drug stores to serve liquors with meals or sell them for medicinal or mechanical purposes, but without an open bar.

Bible Study in Southwestern Vermont

The work of the Bible schools is being pressed with new vigor and with increased regard to the scientific method. Rev. G. L. Story, secretary of the State Association, has just completed a canvass of the schools of Bennington County, addressing workers wherever practicable and striving to deepen the interest of churches in this important branch of work. Mr. Story presents no novelties of idea or method, but impresses his hearers with an old-fashioned earnestness in what he regards as vital measures. Conversion in youth he believes to be the secret of a stable interest in Bible study. Next in importance is the training of the youth for school and church activities, in which Endeavor Societies have failed to meet expectations.

The culmination of this series of meetings was the annual county convention at Manchester. Here again the state secretary expanded his idea of the immense importance of concentrating effort upon the young, even to the seeming neglect of the mature. Miss E. Carhart read a paper upon science as applied to education, her lesson being based on the advanced methods of secular schools. Mrs. W. M. Aiken spoke upon methods for primary classes. Prof. F. K. Sanders, D. D., gave a forecast of the lessons of the coming quarter; then devoted his time to the teacher's secret of power. A careful study of method was advised. The teacher should do advance work, know the historical and doctrinal setting of what he teaches, bring to his class a mature wisdom and be a master of practical psychology.

C. R. S.

The State University

The University of Vermont opened with an entering class of 93, excellent in quality. Despite exceptionally heavy losses in the faculty, which would seriously cripple a weaker institution, the teaching force is ample.

Among the losses is that of Prof. F. A. Waugh of the agricultural department, who recently accepted the professorship of horticulture in the Massachusetts Agricultural College. He has already achieved an enviable reputation as an expert and is a gifted writer.

The resignation, owing to ill health, of Prof. L. J. Huff, for fifteen years connected with the department of modern languages, removes from the faculty a fine teacher, an accomplished linguist and a man of rare erudition. He has had editorial charge of the *International Monthly*.

Prof. A. W. Ayer, for ten years at the head of the department of mechanical engineering, has signified his intention to retire Nov. 1, to enter the service of a large manufacturing concern in Philadelphia. He is an efficient, devoted, faithful teacher.

It is not invidious to say that the university suffers the greatest loss in the death of Prof. H. A. P. Torrey, thirty-four years professor of intellectual and moral philosophy. He died at the home of his brother in Beverly, Mass., his native place, the immediate cause being a surgical operation. He was sixty-five years old; a graduate of the university, class of 1858; Union Seminary, '64; pastor at Vergennes until 1868, when he was invited to return to the university to succeed his uncle, Prof. Joseph Torrey, the learned translator of Neander. He edited his uncle's work on *Theory of Fine Art*, published a volume on *The Philosophy of Descartes* and contributed to the *International Journal of Ethics*. At this university he found a field admirably adapted to his gifts and it is seldom that a more refined scholar occupies a professorial chair. He was a man of rare delicacy of spirit, fine intellectual powers, broad culture, solid attainments

and elevation of character. In him the students found an inspiring teacher, a wise counselor, a faithful friend and a personality of attractiveness. In his opening address to the students President Buckham said, "I think that no one will withhold his assent when I say that Professor Torrey has been the finest, the most delightful personage in our faculty in the last generation."

The vacancies have already been filled by men of strength and promise. Prof. William Stuart, class of 1894, recently of the Indiana Experiment Station, succeeds Professor Waugh in the chair of horticulture. The German department will be in charge of Theodore E. Hamilton, a graduate of Harvard, and instructor in the University of Missouri and in Bucknell University, Lewisburg, Pa. The chair of Greek, during the absence of Prof. G. E. Howes, who has charge of the American School at Athens, will be occupied by Prof. C. B. Stetson, a graduate of Colby University, and a Ph. D. of Heidelberg, Germany. He was instructor in Phillips Exeter Academy six years and professor at Colby nine. Professor Torrey's work will be done this year by Carl V. Tower, a graduate of Brown University, who has done special work in psychology and ethics at Clark and at Cornell and received a Ph. D. from the latter. He comes highly recommended by Pres. G. Stanley Hall of Clark, Pres. J. G. Schurman of Cornell and Prof. James Seth of the University of Edinburgh. He has written a work of the Idealism of Berkeley.

Prof. Frederick Tupper has returned from Europe, to resume his work in the English department. Dr. H. F. Perkins, a recent Ph. D. of Johns Hopkins, will assist in biology, and will also be secretary of the Y. M. C. A. Frederick Billings, class of 1890, has just presented the Y. M. C. A. with a check for \$100, to purchase hymn-books and other equipment.

E. T.

An Inspiring Day for Ministers

The "quiet day" recently observed by the ministers of Bennington County has proved its value in Bible School enterprise and in the furtherance of evangelism. At that service papers were read by Rev. William Ewen on *The Minister and the Word*, Rev. G. A. Kerr on *The Minister and Prayer*, and Rev. F. R. Marris on *The Minister and Evangelistic Work*. These were followed in the evening by a sermon upon *Ideals* by Rev. J. B. Seabury. All were stimulating, as shown by the devotional services of both sessions. Their influence was seen in the series of Bible School meetings which were held thereafter throughout the county, culminating in the annual convention at Manchester. Now begins the union evangelistic series at North Bennington under the direction of Rev. E. E. Davidson.

C. R. S.

A Link in the System of Christian Unity

Just before last Easter the Congregational, Baptist and Methodist churches of Newport, Vt., held union services afternoon and evening for ten days. From this effort grew a desire for more union services. Besides other manifestations of this spirit, the pastors of the three churches agreed to unite their Sunday evening services during July. Eight hundred were present on the last evening, though the weather was unpropitious. After the holidays the congregations blended again on Sunday evenings throughout September.

A manifest divine guidance of the pastors and workers has led up to an invitation from them to Evangelist Edgar E. Davidson to conduct a series of special services to commence Oct. 12. The Rines brothers, gospel singers, are engaged to assist.

Places of business are to close during the hours of evening service, and indications of a season of great blessing already appear. Not a few of the indifferent and careless wonder at the spirit of unity and earnest co-operation prevailing. There seems ground for hope that some outsiders will become members of God's household.

A. F. MAC G.

If I were you, I would not worry. Just make up your mind to do better when you get another chance, and be content with that.
—Beatrice Harraden.

The English and Scotch Congregational Unions

A Notable Joint Meeting in Glasgow

The recent gathering in Glasgow of the Congregational unions of England, Wales, Ireland and Scotland is the first occasion on which Scottish Congregationalism has been united on the northern side of the border with the other representative unions. The series of meetings was of exceptional interest and importance. On the first evening the lord provost and magistrates of the city gave a reception to some 1,700 delegates, who gathered, along with representative citizens, in the municipal chambers, which were decorated for the occasion. The lord provost emphasized the welcome he gave by recalling the period in Scotland when Congregationalists or Independents would have been received with some degree of questioning and suspicion! The honor and hospitality now shown to the delegates were fittingly acknowledged by Dr. Mackennal, who has known the city for fifty years, and by Principal Fairbairn, who mentioned his indebtedness to his beloved teacher, the late Dr. James Morison.

On Tuesday the Education Bill, which is at present the absorbing topic in political and ecclesiastical circles, came up for discussion. A large gathering of delegates and the general public completely filled the area and galleries of Elgin Place Congregational Church, whose pastor is Rev. Ambrose Shepherd, one of our most popular and powerful preachers. In the absence of Dr. Caleb Scott, through illness, Principal Fairbairn occupied the chair and delivered a characteristic address on education, learned, earnest and comprehensive, and unearring in its exposure of the mischievous and one-sided bill that Mr. Balfour has still to drive through the British Parliament. The discussion that followed was interesting and thorough, and the strong utterances of speakers like Mr. Hutton, M. P., and of Mr. J. Hirst Hollowell, were warmly responded to.

There was danger that the assembly might lose itself in talk and amendments without coming to a practical and thoroughgoing resolution, but this calamity was happily averted by the rise of Rev. Silvester Horne of London, whose policy of determined opposition to the bill and of passive resistance in the event of its becoming law was cordially and enthusiastically indorsed by nearly the whole of the delegates. Mr. Horne is a young man of fine appearance and ringing voice, and the carrying of his amendment, that "the assembly is prepared to advise its members to refuse to pay the rate," produced a scene of great animation and enthusiasm.

It was manifest that Mr. Horne had voiced the deep sentiments of his Congregational brethren and that no weaker or more calculating policy would meet the call of the hour. This decision is of great importance in the history of Congregationalism and gives a bold front to the attitude of the Free churches on this momentous and embittered question. It has called forth many comments of an unfavorable kind, as if the Congregational bodies were now rashly bent on destroying their religious and political influence, but probably the Baptist Union will take the same line next week, and English Nonconformity in general is not likely to draw back.

Mr. Horne, who is a student of Glasgow University, is entitled to the credit of making the issue perfectly clear to the country.

The proceedings of the day following this exciting discussion were of a quiet and practical character bearing on the religious training and moral welfare of the young. In a paper on the Christian Endeavor Movement, it was deplored that instead of there being a large increase in the Sabbath schools, there had been a decrease of 16,000 scholars. This was pointed to as a serious fact for the future outlook of the church. A thoughtful paper was read on Difficulties in the Way of Be-

lief Which Beset the Young, by Mr. Selbie of Cambridge, who admitted that the results of Biblical criticism when wisely used were an aid to faith.

The conferences on the next and closing day were devoted to matters of popular and social importance. Mr. Albert Spicer of London presided at the morning meeting and advocated that ministers instead of frittering away their energies on a round of little engagements should concentrate their strength in preparation for the pulpit. Rev. Alfred E. Garvie of Montrose, an able scholar, known by his volume on the Ritschlian Theology, dealt with the church in relation to social questions and argued that the gospel meant, not only individual gain, but social good, and that the Christian ministry should stand, not only in an apostolic succession of grace, but in a prophetic succession of righteousness. The need of paying heed to social betterment was also emphasized at a public and interesting meeting on university settlements. The assembly concluded with a people's meeting, which again filled Elgin Place Church, presided over by the lord provost. Opportunity was taken to refer once more to the critical struggle awaiting England on the question of education, and Mr. Horne made a special appeal for help to fight the battle of intellectual and religious freedom. Thus closed a series of educative and inspiring conferences, giving ground for the hope expressed by Rev. J. W. Woods that in the near future they would see fulfilled Dr. Parker's prophecy of one Congregational Church in the United Kingdom.

Glasgow, Sept. 26.

W. M. R.

Harvard's Y. M. C. A. Mission to India

We reported last week the ordination of Mr. Thurston of Whitinsville, who goes to China as the missionary representative of Yale University. Last Sunday special services were held in South Church, Andover, in recognition of the departure of Mr. Edward C. Carter, son of Rev. Clark Carter of Andover, as the representative of the Y. M. C. A. of Harvard University in India. Prof. F. G. Peabody was prevented by illness from expressing the interest of the university in the new enterprise, but Vice-Principal Stearns of Phillips Academy, where Mr. Carter had graduated, spoke, and Mr. Carter himself made a modest, but effective address.

In the evening a union service was held in South Church, in which the pastor, Rev. Frank Shipman, Rev. F. A. Wilson of Free Church, and Professor Smyth of the Seminary Church, participated. Addresses were made by Mr. Huggins, present secretary of the Harvard Christian Association, and by Mr. Carter; Rev. Clark Carter offered prayer, and Dr. J. P. Jones, the veteran Madura missionary of the A. B. C. F. M.—who is lecturing at the seminary—impressively welcomed the young missionary to the work in India.

Mr. Carter is a Harvard graduate, class of 1900, and his efficient work as general secretary of the Harvard Christian Association for the past two years was instrumental in interesting that organization in sending a man into the foreign work and in fitting him to be the chosen man to go. His field is the Panjab country, where, after consultation with missionaries and educators, he plans to introduce the Y. M. C. A. The enterprise is one of large hope for the many thousands of students in India. He sailed from Boston Oct. 9, on the Commonwealth, for Liverpool, and is to visit universities and attend conventions in Great Britain and on the Continent before proceeding to India.

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A Story of Idealized Experience*

III. Conquering New Foes

BY REV. A. E. DUNNING

No thoughtful person enters new paths without questionings and misgivings. The unknown way is sure to have surprises, and in the past they often have been saddening and disappointing. Joshua and the Israelites, just entered into the promised land which was yet hostile territory, had the same feeling that we have in moving forward into new ways with their temptations and obstacles. This history shows us how to meet them.

1. *Take the captain's commands* [Josh. 3: 13-15]. The leader of the invading host as he stood before Jericho, the city which must be taken, saw a man facing him with a drawn sword and instantly challenged him. The answer showed him that he was in the presence of the prince of the host of Jehovah. Joshua and his people were of that host, and he promptly obeyed the first command issued, to regard his place and mission as holy.

To win in life's battle one must first and always be right. Knowing that he is right, he is under the orders of his captain. To execute his orders is to win, and to trust him while obeying him is to know the best of living.

2. *Fight with self-control* [Josh. 6: 8-14]. For six days the host marched around Jericho once each day and returned to camp. It did not take long, for they were able to go around it seven times in one day [v. 15]. It seemed to accomplish nothing. It was just routine duty. This record was not the whole story. Joshua in telling it many years later said that the people came out of the city and fought with them [24: 11]. But enough is told here for the writer's purpose. The host had come under such thorough discipline that they could restrain themselves against any temptation to rush at their foes, and could obey orders without question.

This was the substance of what President Roosevelt meant in one of his recent speeches when he said that the soldier who didn't do well the common routine of camp duty wasn't worth much in battle. Every day's life and work are great to the great soul. An American girl who became a famous singer put herself in the care of a great Italian teacher to be trained. For seven years he drilled her daily in vocal exercises. She often asked him to teach her to sing at least one masterpiece, but he always told her to wait. At last she protested that she would continue with him no longer. "I have worked with you faithfully for seven years," she said, "and you have never taught me anything but simple exercises for practice." "You do not need to be taught any one piece," replied the teacher. "Your voice has become perfect. Its compass and your control of it are admirable. You can sing anything now." How many are tired of the monotony of the common life they have lived patiently for many years, not knowing that it has disciplined their characters and prepared them for great service. Those who march round Jericho daily under the captain's

orders will some day hear his trumpet blast calling them to a great victory.

3. *Know the hour of victory* [v. 16]. Seven days the people marched round the city and the seventh day they marched around seven times. That means that their period of patient waiting was complete. They had not known that the days of marching round and round the city would ever come to an end. Their foes were always before them, as securely entrenched on the last day as on the first behind an impregnable wall. But their leader knew the moment when it was time for them to shout, and down came the wall when they shouted at his command.

Those who have simply stood off their temptations from day to day, obeying the commands of Christ, their leader, may think their enemies as strong as ever. They may not know the might that has been gathering within them, and the growing weakness of their foes. Many a man has been surprised to find that a shout brought victory over evil habits and seductive invitations which he had thought so hard to resist, but his victory was simply the fulfillment of the Captain's promise, "If a man love me he will keep my word; and my Father will love him and we will come unto him, and make our abode with him."

4. *Destroy the conquered foes.* The writer of the book of Joshua says that the Israelites destroyed all the people in the city, except the woman who betrayed it to them and her family, and that the deed was an act of devotion to Jehovah, who had given the city into their hands [vs. 17, 21]. Such cruelty was not regarded as wrong measured by the moral standards of that time. The killing of women and innocent children taken captive in war would now be execrated by the civilized world. So great an advance in humanity has been brought about by the teaching of Christ.

But the lesson remains which this story was intended to teach, that the man who has conquered his spiritual foes must not leave life in them as he goes on to new experiences. If he does they will rise up to plague him. His duty is to "devote"

them to Jehovah, that is, to destroy them utterly. Whatever has hindered his Christian manhood and that he has overcome must be completely wiped out of existence if he would have peace and progress. To be kind to such enemies is to be cruel to one's self and to wrong the innocent. Too many are halting in their march to take possession of the land God has given them because they have left alive in their path something they ought to have destroyed. No foes distress us so much as those that steal upon us from behind.

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* International Sunday School Lesson for Oct. 19. Text, Josh. 5: 13-6: 21. The Fall of Jericho.

The Literature of the Day

Three Good Books on Missions

Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, writes as easily and effectively as he speaks and to his half a dozen earlier volumes has now added a larger one,* bringing together nearly fifty papers and addresses. They deal with the general principles of missions and their application, with needs of the foreign fields and the results of Christian effort and with the privilege and duty of the church. The contents of many of the chapters have been given to the public either in articles in religious newspapers or in the form of platform addresses. Mr. Speer seems to us at his best when he feels the immediate spur of a definite audience gathered within four walls. Some of these chapters are classics. The one entitled, *Resources of the Christian Church*, thrilled the Student Volunteer Convention at Toronto, and though abounding in statistics, it was delivered entirely without notes—a marvelous intellectual feat. Mr. Speer's extensive journeyings through the Orient give a first-hand value to his observations. China naturally figures largely in the volume, though other lands are not forgotten. We know of no one who writes more instructively of Persia and the problem of Islam than Mr. Speer. His advocacy of educational agencies, his keen rejoinder upon current criticism of missions, his plea for the creation of a science of missions, his vindication of the rights of missionaries to a due measure of governmental protection, his recounting of missionary heroism as he has personally seen it displayed, above all, his urgent sense of the obligation and opportunity of the modern church to evangelize the world, will touch, convince and fire Christian hearts in every denomination.

No less than 35,000 women during the current year have been engaged in studying a little text-book, the first of a series to be published by the Woman's Boards of Missions in this country, uniting in a common educative and publishing enterprise. An excellent start was made with *Via Crucis* as a basis, a general survey of the missionary centuries. The next step is to descend to particulars and Mrs. Caroline Atwater Mason's volume† could not easily have been surpassed in interest and serviceability. Her grace of literary style is felt throughout the volume, which is a clear, accurate and comprehensive summary of the history of India, its ancestral faith, the beginning of foreign missions and their development up to the present time. The large number of classes that will use this book are to be envied and congratulated. No country is from certain points of view so fascinating as India, and wisely the promoters of this educational movement made that land the first to be studied of all the ancient countries. If this series continues as it has begun it will be one of the best contributions to mission literature ever made.

That veteran Dutch minister and saint of God, Andrew Murray, though not privileged to attend the Ecumenical Conference in New York in 1900, was so moved by reading the published reports of the gathering that he was led to write a trenchant little book.‡ In it he takes up salient points of the conference and goes on to show how the problem of foreign missions in any of its aspects is at heart the problem of a burning, personal love to Christ. Given that and fruitage will follow, as he proceeds to prove by citing the history of the Moravian Church and the recent for-

ward movement of the Church Missionary Society based on personal consecration and surrender to the will of God.

RELIGION

Jesus the Jew, by Harris Weinstock. pp. 229. Funk & Wagnalls Co. \$1.00 net.

An interesting appreciation of Jesus and of Christianity by a liberal Jew, briefly introduced by President Jordan of Stanford University. The addresses were delivered at different times and sometimes overlap, but their general theme is the progress of the knowledge of God in which Moses and the prophets, Jesus and Paul, had part. They are irenic and fraternal. We cannot agree, however, that "gentle and kindly" are terms which fairly or fully describe either the Jewish religion or the character of Jesus. This is only one side of either. Nor can we endorse the reading of history which makes Paul the originator of world-wide Christianity by his *contradiction* of what Jesus taught. Nor is Mr. Weinstock consistent in his selective use of Scripture. His statement, in view of the whole Jewish system of vicarious sacrifices and ritual atonements, that to the Jew "the doctrine of vicarious atonement can make no appeal" is certainly astonishing.

Extempore Prayer, by Rev. Marshall P. Talling, Ph.D. pp. 302. F. H. Revell Co. \$1.25 net.

The author does not seem to be giving artificial aid to devotion, but there is real earnestness in the treatment. His collection of prayers at the end would have been more satisfactory did it not show a studied avoidance of Anglican and patristic sources.

The Creation—Story of Genesis, I, by Dr. Hugo Radan. pp. 70. Open Court Pub. Co. Chicago. A comparison, wrought out in fullest details and with abundant footnotes, between the Babylonian and the Biblical stories of the creation. It can be understood only by scholars familiar with the Hebrew and cognate languages.

What Shall I Tell the Children? by Rev. Geo. V. Reichel, Ph.D. pp. 304. Thos. Whitaker. \$1.00.

A collection of thirty-seven short addresses to children in the form of stories with objects for illustration. For example, the subject of covetousness is illustrated by a silver dollar, and a startling story of a young man murdered for the sake of avarice. As an aid in preparing talks to children, furnishing suggestive models to pastors and teachers, this book has much value. It is interesting and unhackneyed, and evidently the work of an experienced and successful teacher.

The Blue Badge of Courage, by H. H. Hadley. pp. 468. Saalfield Pub. Co. \$1.25.

Under this title, whose origin is quite as evident as its aptness, the author, a well-known worker in rescue missions, tells the story of his life. From the standpoint of literary art, the book is not a remarkably good piece of work; yet one gets from it a fairly clear conception of Colonel Hadley's personality—vigorous, consecrated and perhaps a bit opinionated. It is interesting reading and profitable, too, for one gets from it an invigoration of his faith in the power of the gospel.

EDUCATION

Talks to Students on the Art of Study, by Frank Cramer. pp. 309. The Hoffman-Edwards Co.

The motive of this book is to direct the attention of students to the cultivation of their own mental powers and to show them how to do it. Its method is distinctly modern, and in contrast with many points with the famous *Todd's Students' Manual* which has helped so many youths in their college years. It seeks to show students the processes of their own minds and the principles of education that underlie sound scholarship. It abounds in pertinent illustrations on training the memory and the will, on self-mastery and kindred subjects. It will stimulate to health as well as mental clearness and strength. It will be

prized by every boy and girl in school and college into whose hands it is put.

Elements of English Composition, by J. H. Gardner, G. L. Kittredge and Sarah L. Arnold. pp. 481. Ginn & Co., Boston.

The third of the *Mother Tongue* books contains work in English composition for high school pupils. Its exposition of the subject is always clear and sensible. The wealth of its suggestion to teachers must make it invaluable to that somewhat large class whose work falls short of complete success because of a lack of inventiveness in plans for making pupils think.

Lord Chesterfield's Letters to His Son, selected and edited by Joseph B. Seabury. pp. 170. Silver, Burdett & Co. 35 cents.

Practical wisdom from prudential motives is so well expressed in Lord Chesterfield's letters to his son that they will continue to be welcomed by one generation of youth after another, and their counsels will add to the influence and happiness of those who use them. This volume is one of the *Silver Series* of classics, contains a biographical sketch of Lord Chesterfield and a judicious selection of letters.

Judith, Phoenix and other Anglo-Saxon Poems, translated by J. Lesslie Hall, Ph.D. pp. 119. Silver, Burdett & Co. 75 cents.

Five poems translated from the Anglo-Saxon in imitation of their rude but fascinating rhythm. The longest poems are *The Phoenix* and *Andreas*, the others being *The two torsos*, *Judith* and *The Battle of Maldon*, with *The Battle of Brennanbush*. The least known—and the greatest—of these is *The Phoenix*, but all have an interest which keeps one reading on and on after he has once caught the swing, for the sake of the form even more than for the thought.

Studies in United States History, by Sara M. Riggs. pp. 173. Ginn & Co. 65 cents.

A series of outlines for historical study, with lists of references, intended for high schools and other institutions of the upper grade. They seem hard for general use in the school-room, but will furnish to teachers suggestions as to methods and means for their own and their pupils' study.

Spanish and English Conversations. First and Second Books, by Aida Edmonds Pinney. pp. 111, 107. Ginn & Co. Each 65 cents.

These volumes aim to teach Spanish as a spoken language, and to think in Spanish. The foreign text only is given in the first part, the translation in the last part of the book. The text consists of simple conversations and brief classic stories.

FICTION

The Warden of the Marches, by Sydney C. Grier. pp. 327. L. C. Page & Co. \$1.25.

This story, which appeared serially on this side the Atlantic in *The Living Age*, is a vivacious account of native uprisings and political disturbances in India, whither an attractive young English girl has betaken herself to visit her brother and his wife. Many are the thrilling skirmishes with the hostile natives and many the heartaches chronicle as the result of the heroine's smiles. An entertaining novel with now and then a suggestion of Kipling's India.

The House Opposite, by Elizabeth Kent. pp. 276. G. P. Putnam's Sons. \$1.00 net.

The story of a murder in which everybody has so many secrets that it is impossible to guess who is the guilty person. The plot is rather improbable and one of the characters falls in love with the murderer without a qualm and shields her so that she is never found out, nor is the identity of the murdered man established.

The Needle's Eye, by Florence Morse Kingsley. pp. 385. Funk & Wagnalls Co. \$1.50.

An unusual novel, with abrupt transitions from American country life, pictured in light and shadow, to a great city's slums with its hungry thousands, and again to the society life of the smart set. The plot presents serious faults in its lack of continuity and the reader fairly gasps for breath at the rapid transition from the farmer's kitchen to the plush carpets and expensive draperies of the city mansion. The strength of the story lies in its vivid and accurate character drawing.

* *Missionary Principles and Practice*, by Robert E. Speer. pp. 552. F. H. Revell Co. \$1.50 net.

† *Lux Christi*, an outline study of India, by Caroline Atwater Mason. pp. 280. Macmillan & Co. 50 cents.

‡ *The Key to the Missionary Problem*, by Rev. Andrew Murray. pp. 204. American Tract Society. 75 cents.

The drawing, tolling farmer is shown in all his homeliness and hard-heartedness, while we see pictured also a womankind discouraged and uncomplaining; a womankind beautiful, shallow and attractive; a mankind nobly bred, struggling against the temptations of riches.

Son, by Lord Gilhooly. pp. 457. F. A. Stokes Co. \$1.00.

A harlequinade in literature where an old darkey philosopher, encouraged by admiration for his quaint sayings, becomes intolerably garrulous. The publisher has dressed the book in the darkey's old clothes. Its introduction into a library would make such an impression as this darkey uncle would if brought from his garden patch into a drawing-room. He might make a brief sensation, but would soon be sent back to his proper place.

A Chinese Quaker, by Nellie Blessing-Eyster. pp. 377. F. H. Revell Co. \$1.50.

A fascinating story, evidently written out of the author's heart, of a Chinese boy who was trained in a Christian home in San Francisco and went back to a position of honor and responsibility in his native land, retaining his Christian faith.

The Magic Maahie, by Edward L. Sabin. pp. 210. A. Wessels Co. \$1.00.

Clever and amusing short stories of the links. Lovers of golf will enjoy the book, but it is not too technical for lovers of human nature whose plan of life has not yet attained to "the game."

The Right Princess, by Clara Louise Burnham. pp. 361. Houghton, Mifflin & Co. \$1.50.

A Christian Science story. The beautiful heroine treats a dog at his last gasp, dying of rat poison, by administering a great dose of truth, which acts as an emetic, and the dog is soon himself again. Then she cures a young English lord whose mental development had been arrested by an accident in his childhood, cures him again of his passion for her and marries his uncle. Much of what is labeled Science is simply Christian common sense, and as such is attractively presented. The rest is nonsense. The love story is interesting. But it is pitiful to find the author of *Miss Archer Archer* writing such stuff as this book contains.

JUVENILE

A Puritan Knight Errant, by Edith Robinson. pp. 280. L. C. Page & Co. \$1.20 net.

It is an erring knight, as well as a knight errant in the old sense—the Puritan boy of old Boston whose adventures Miss Robinson relates. A boy of good impulses and reckless spirit, he found himself in many a scrape from the ordinary consequences of which in Puritan Boston he was saved by his influential connections in England and the wise and inspiring affection of Sir Harry Vane.

Mother Goose Paint Book, by J. M. Barnett. pp. 105. Saffield Pub. Co., Akron, O. \$1.25. Some fifty Mother Goose rhymes are accompanied by outline drawings, which are to be colored by means of the paints and brush attached to the book. The pictures leave much to be desired in both grace and humor and we do not think children will be benefited by studying them.

The Champion, by Charles Egbert Craddock. pp. 257. Houghton, Mifflin & Co. \$1.20 net. A small boy—the printer's devil—is the unwitting cause of a long series of disasters in which he becomes involved. The pages smack of the newspaper office and its slang. While the plot is somewhat complicated and the action slow, the graphic descriptions of the life of a street boy are entertaining. But why should the gifted author of *The Prophet of the Great Smoky Mountains* employ her literary powers upon so inconsequential a tale?

MISCELLANEOUS

Seen by the Spectator. pp. 262. Outlook Co. \$1.00 net.

The *Spectator* in *The Outlook*, who is a plural entity, is a keen observer—knows what things people are interested in and moralizes about them in pleasing ways. This collection of selected articles in paper, type and binding harmonizes with the excellent quality of the literary work it preserves in permanent form.

Around the Pan, by Thomas Fleming. pp. 262. Nut Shell Pub. Co. \$2.00. A book whose author begins it by announcing

that he is going to be funny and makes derperate efforts to live up to his announcement, without achieving any great success. The particular field of his endeavor to be funny is the Pan-American Exposition.

Industrial Conciliation, Report of Proceedings of Conference under auspices of the National Civic Federation, 1901. pp. 278. G. P. Putnam's Sons. \$1.25.

Public sentiment in the United States being yet a long way removed from the sentiment of New Zealand, which favors compulsory arbitration of all disputes between employers and employees, it is left for opponents of strikes and lockouts and all forms of resort to force to concentrate on industrial conciliation as a *modus vivendi* pending securing compulsory arbitration. How far this conciliatory mode has been found practicable in various lands, what has been done with it in many of the trades of this country, and how many of the captains of industry and trades-unionist leaders of this country look upon the scheme—is all set forth in this volume, issued and edited by Mr. Easely, secretary of the National Civic Federation.

Bookmen and Bookshops. II.

BY NATHAN HASKELL DOLE

Mr. Richard Burton, the poet, has come to Boston to live—that is, unless the claims of the University of Minnesota on his services should prevail to take him back to work in which he has been so successful. He has the desk at the D. Lothrop Co. of that genial man, Elbridge S. Brooks, whose untimely death last year was so greatly regretted. Mr. Burton will be found a welcome lecturer by the multitudinous women's clubs that flourish in New England. He has no complaint to make that "poetry does not pay." His volumes have a steady sale and well they deserve their vogue. He is tall, smooth-shaven, and the suggestion of asceticism which the lines of his face suggest is entirely belied by his eyes and then forgotten in the course of his speech, which is always full of meat. He will be warmly welcomed in the literary and artistic circles of Boston.

Two new magazines emanating from New York this autumn make glad the hearts of authors.

American Tit-Bits is a weekly of about sixteen pages, with a sort of phantasmagoria of contents. Most of the pages are divided into an upper and a lower half—the upper having two columns, the lower three; making an erratic arrangement like the rhythm of a Slavonic tone-poem. It is edited by Walter Pultizer.

The second new magazine is to be entitled *The Reader* and the first number will appear in October. Its managing editor is Mr. Mitchell Kennerley, who came to this country at the early age of eighteen, to take charge of the American interests of Mr. John Lane. He was afterwards associated with *The Smart Set*. Mr. Kennerley has a keen mind for epigrams; they drop from his lips as honey exudes from a bee tree. The editor of *The Reader* is Mr. Herbert Copeland, who a few years ago was associated with Mr. Fred Day in publishing on Cornhill, Boston, æsthetic books, the firm dissolving when Mr. Day determined to devote himself to developing the art of photography. The new monthly is to confine its energies to the literary field, and since *The Critic*, *The Bookseller* and *The Bookman* have come into the category of popular magazines it will have little rivalry. It is said to have strong financial backing, and with a corps of enthusiastic young writers in sympathy with its purposes it should make its mark.

I spent a day with Thomas B. Mosher of Portland, a short time ago. It is rather odd, but quite true, that the publisher of *The Bible*, and of a long and lengthening list of beautiful books, is better known, even in Portland,

Ore., than in his native city. I have known book lovers to go hundreds of miles out of their beaten course to make a pilgrimage to shake hands with this quiet but energetic editor. Mr. Mosher's father was a sea captain, so that his embarkation on the sea of literature was not such a wide departure from the ancestral occupation. He takes a sort of pride in calling himself a "pirate," but it is like Bunyan's boast of wickedness, not founded on fact. Even when he republishes an English book which is no more protected by copyright than Shakespeare or Milton, he invariably offers the author a generous compensation. Most of the English authors are eager to have their little treasures brought out in such dainty and artistic forms. Mr. Mosher's autumn catalogue is itself a pretty book and fills the heart with longing. He has at the present time the richest collection of *Omara* in the country, rivaling Mr. Heron-Allen's in London.

Dr. Davis F. Lincoln, whose admirable little treatise, *Sanity of Mind*, has just gone into a second edition, is now preparing a work on *Heredity*. These books are a philanthropic contribution to humanity and are due to the generosity of Mr. James Barnard of Milton, brother of the founder of the Barnard Memorial Chapel, Boston. Mr. Barnard takes great interest in the question of insanity and he subsidizes Dr. Lincoln to write on these subjects and pays for the publication of the volumes. Dr. Lincoln is a scientific man and he treats his subject in a convincing way and in a delightful style. So few scientific men know how to write gracefully!

Mrs. Barnard is a cousin to the late Robert C. Billings, who left nearly two millions to charities. The United States Supreme Court is now trying to decide whether the allotment of \$100,000 from Mr. Billings's residuary estate to the city of Boston to purchase books for the Public Library comes under the term "charity." The somewhat idealized portrait medallion of Mr. Billings from the studio of St. Gaudens is now at the library waiting to be placed in position as soon as this momentous question is decided, and the book-plate to bear the inscription, "Greet the unseen with a cheer," is being considered for use in the books which the interest of this fund shall forever secure—if only the court decide as it should decide. Mr. Billings was known to comparatively few people; he seemed to be wrapped up in the petty details of his business. At heart he was interested in every movement for the improvement of mankind. Not long before he died, he lay in his bed with the sun shining into his eyes. I asked him if I should not pull down the shades. He exclaimed, with a touch of his characteristic impatience, "O, no, I live in the light!" What better inscription could one have put on one's gravestone?

I went on a literary mission recently to Gray Gables, where Hon. Grover Cleveland spends his summers. The former President of the United States was happily engaged in baiting hooks with clams, which his three charming children, dressed in the utmost simplicity, were using to entice soup and blowfish from the rising tide. It was a memorable sight to see the man who once startled the world with defiance of English power playing with his children.

I found that Mr. Cleveland was a keen observer of the American output of verse. He spoke particularly of Mr. Richard Watson Gilder, who, he said, was "thoroughly good, a perfectly noble man." I repeated the poem of William Watson's beginning, "Strange this world about me lies," and he was much impressed with the lines:

And I know not to this day
Whether guest or captive I.

He is familiar with the poetry of Watson and likes it.

In and Around New York

Progress on the New Tabernacle

A meeting of Broadway Tabernacle congregation was held last week, and plans for the new church, already accepted by the building committee, were approved by the membership. It was stated at the meeting that contracts will be let at once and construction begun at the earliest possible moment. It is hoped that the auditorium will be ready for use within a year, but it is not the present intention to complete all parts of the new building. Pilgrim Hall and many rooms in the tower will be left unfinished, though the entire external structure will be built at once. It is stated that of the funds received from the sale of the old property there remains in the hands of the trustees \$700,000. It was the intention to retain \$400,000 of this as an endowment fund, but the rise in the price of building materials makes the immediate expenditure for the new edifice larger than was contemplated, and it was decided to release \$50,000 more, or such part of this as may be needed, when contracts are placed.

Student Services

Dr. Jefferson's third annual series of meetings for students was begun last Sunday evening in Mendelssohn Hall, when he spoke on Students in the Metropolis. The large congregation included many young men and women. On the third Sunday evening of the month Dr. Jefferson is to speak on Work and Play. Representatives of leading colleges will make addresses on the evenings of the second and fourth Sundays of the month, the general subjects being: Christian Progress in College Centers and The Forward Movement in the Student World. These meetings have come to be a feature of the fall religious work in New York and many students of Columbia and Barnard Colleges and New York University attend them regularly.

Dr. Parkhurst's Pessimistic Outlook

The return of Dr. Parkhurst from his long vacation in Europe has been signalized by an expression of his views on municipal matters. As usual, he finds nothing to commend and much to condemn, and prophesies that Tammany Hall will again come into power if Mayor Low's administration cannot show, more than it has yet done, that it benefits the community. Dr. Parkhurst can see no moral advancement in the city since the close of the Tammany administration, though he positively asserts that Mayor Low has power to suppress vice in the city if he would but exert it.

A New Y. M. C. A. Building

The Long Island Railroad Branch of the Y. M. C. A. is to have a fine building in Brooklyn as soon as the new terminal is completed. This statement was made by Pres. W. H. Baldwin, Jr., at the anniversary of the branch last week. He said that the new building to be erected by the railroad will be one of the finest ever devoted to Y. M. C. A. work. The present quarters of the branch on Borden Avenue have been remodeled and, though inadequate in size, offer quite comfortable accommodations for members. Mr. Neason Jones, the secretary, received at the anniversary exercises many compliments for his devotion and excellent management.

Electric L. Trains

The days of the noisy and dirty locomotive in New York streets are numbered, for electric trains are now running on the Sixth Avenue elevated railroad below Fifty-eighth Street, as they have been on the East Side lines for several months. The Ninth Avenue line and the upper Sixth Avenue will be changed to electric power within a week or two, and local transportation will be much simpler and more comfortable than now. The electric trains run at about the speed of those on the Boston

elevated railroad, much faster than was possible in New York with steam locomotives.

C. N. A.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

LORD—In Lynn, Mass., Aug. 8, of consumption, Samuel A. Lord of Leavenworth, Kan., aged 69 yrs. For 33 years he was an active member of the Congregational church in Leavenworth, where services in his memory were recently held. Failing health last May compelled his retirement from business and his removal to his early home in the East.

MRS. JANE COOPER MEINS

The widow of Walter R. Meins, formerly of South Boston, died suddenly at her home in Brookline, Sept. 22. Funeral services were held Sept. 25, at her late residence, 50 Longwood Avenue. Rev. Reuben Thomas, D. D., her pastor, officiated.

The following is from Harvard Church service card, Sept. 28:

"The sudden departure of this most estimable member of our church reminds us afresh that we know not what a day may bring forth. Mrs. Meins was with us on Sunday last. On Monday she had gone hence. Our sympathies are warmly with the family from whom a most lovely and devout Christian mother has been taken. Alas in everything which makes the essential and distinctive life of woman, Mrs. Meins illustrated all the best elements in Christian character. She represented a type of woman described in the latter part of the last chapter of the book of Proverbs, compared with which some more modern types seem selfish, pale and poor. Her soul was a sanctuary in which strength and beauty were blended. Her pastor delights to testify that from no woman in the congregation have more encouraging words come to him than from Mrs. Meins."

MRS. FLORENCE A. LYNDON

The departure of this beautiful soul from her home in Brookline demands more than the ordinary newspaper record. In health she was one of those quiet, influential Christian workers who do much and say little. In sickness her faith in God and his purposes for her triumphed over all the tendencies to depression, questioning of Providence and murmuring which so often indicate that when the body is sick the mind is sick also. Her very dreams were full of Christ and his salvation. She was one of those genuine women who compel admiration even from people whose faculty for appreciating others is undeveloped. Her loss to home and church is greater than can ever be known except to those who recognized the almost unique influence she exerted over all who came within the sphere of her inspiring personality.

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North Dakota Association

Its twenty-first meeting was held at Valley City, Sept. 23-25. Rev. C. H. Dickinson's sermon showed the gain that comes from losing one's life for Christ's sake and the gospel's. Due honor was given a veteran home missionary in the selection of Rev. J. R. Beebe as moderator.

In a new state home missions occupies a large place. It is estimated that over fifty thousand people have come into North Dakota this year. They come largely from the older commonwealths, buying our cheap lands. The majority believe in churches, schools and colleges. On the train going to Valley City, one car had but two citizens of North Dakota. Most of the others were home-seekers.

The reports of Superintendents Powell and Stickney showed fifteen new churches, most of them organized out of Sunday schools, a large advance in erecting and repairing churches and parsonages and in paying debts. Crops are abundant, immigration is large and, whatever may be true of other states, here in this region Congregationalism has its pristine vigor. The organization of a State Home Missionary Society, with Rev. C. H. Dickinson as president and chairman of the board of directors, is a distinct advance and indicates what must come in every state—the throwing of responsibility upon the local constituency.

Fargo College had an enthusiastic hour, with reports of increasing attendance, it being necessary to hire a cottage to accommodate the overflow of girls; large progress on the endowment, with confident expectation of success by Christmas. At the close of the address, a home missionary suggested raising \$1,000. In a few moments \$1,550 were pledged, reminding the veterans of that meeting in the early eighties when out of their scanty salaries ministers and some laymen pledged \$1,400 to found Fargo College. This is the beginning of a vigorous canvass in the state. The trustees were never more in earnest and Field Secretary Shaw is at work.

Sunday schools were ably discussed by Dr. George M. Boynton of the Sunday School Society and Prof. A. P. Hollis of the Valley City schools. The Sunday school is primarily a school and must adopt modern scientific methods of teaching. Illustration of this method in Sunday schools of the city was given.

Dr. Theodore Clifton for the Education Society—to which North Dakota is warmly attached for its recent pledge of \$12,000 for Fargo College endowment—and Rev. George A. Hood for the Church Building Society, brought greetings from abroad. Two graduates of Fargo's last class, one supplying two churches, the other teaching temporarily in the college, spoke on Christian Endeavor work. The women's meetings were full of inspiration.

Topics treated covered a wide range. The Next Great Awakening, dealing with problems of capital and labor, Responsibility of the Public Schools for Christian Character, Anarchy, Prayer Meetings in Mission Fields, The Battle upon the Frontier, Prohibition, were all vigorously discussed.

The meeting was largely attended, full of enthusiasm and prophetic of good to this great commonwealth. J. H. M.

Woman's Board, Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 3

A good number gathered at this first meeting after the summer interval. Miss Frances J. Dyer, presiding, referred to the many missionary passages scattered through the Bible. Mrs. Capron added helpful thoughts in this connection.

A bird's-eye view was given of the work at the home end of the line as it opens with the

autumn, the many branch and county meetings in addition to the local gatherings, with constant calls for help in the way of information, and the inspiration gained by the presence and words of the returned missionary. A summary was also given of the comings and goings of missionaries, including new appointments. Special reference was made to the recent sudden death of Frederick C. Gulick, and the loving sympathy of mother hearts and all present was expressed in earnest petitions in behalf of the afflicted family in Biarritz.

The meeting is now held at eleven o'clock instead of ten, experience seeming to prove the former hour more convenient for the larger number.

The Church Prayer Meeting

Topic, Oct. 12-18. Who Is My Neighbor?

Luke 10: 25-37; Rom. 12: 9-21; 13: 1-10;

Matt. 25: 31-46; Ps. 62: 1-12.

Individual faith for social service. Spheres of influence how determined? Need and opportunity.

[For prayer meeting editorial see page 509.]

A permanent or temporary home is needed for a bright, fine-looking, active lad of eleven, thrown upon the world by the death of his foster father, which necessitates the breaking up of the home. A Christian home and education may insure a useful future for this boy, who is said to have no bad habits and to be fond of study. For further information address M. M., Room 602, Congregational House, Boston.

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Record of the Week

Calls

BRECKENRIDGE, D. M., Prairie du Chien, Wis., to Hammond, La. Accepts, and is on the field.

CAMPBELL, W. T., recently from England, to Caladonia, Ill. Accepts.

COUCH, CHAS. H., Arkansas City, Kan., to First Ch., Zanesville, O. Accepts, beginning Oct. 12.

CRANE, EDWARD P., Monticello, Minn., to remain a second year.

DAVIS, FRED'K L., New Bedford, Mass., accepts call to Morrisville, Vt., and is at work.

DICKSON, JOHN H., Pana, Ill., accepts call to Park Rapids, Minn., and is on the field.

DOTY, MICAJAH, Glen View and Redstone, S. D., adds Carthage to his field, removing thither.

DREW, W. J., recently of the U. P. Ch., Elmira, Ill., to Dwight, Accepts, beginning Nov. 1.

DUFF, JAS. E., Oriska, N. D., to Alpine and Dehesa, Cal., for a year. Accepts.

EXCELL, WM., Cambridge, N. Y., to Howe, Vt.

FARRILL, EDGAR T., Lebanon, N. H., to Kenosha, Wis. Accepts.

FIFIELD, JAS. W., Warren Ave. Ch., Chicago, Ill., to First Ch., Kansas City, Mo.

FLINT, IRVING A., Falmouth, Me., to Warren. Accepts.

GATES, C. FRANK, president of Euphrates College, Harpoot, Turkey, to become vice-president of Robert College, Constantinople. Accepts.

GILROY, W. E., Toronto, Can., to Brantford.

GRANTHAM, LEWIS J., Makanda, Ill., to Crescent City and De Long. Accepts the former, beginning work Oct. 12.

GROVES, SAM'L B., Ashabula, O., to Wayne Ch., Lindenville. Accepts, beginning at once.

HARWOOD, CLEMENT M. G., Bluehill, Me., to be acting pastor at Brooksville.

HAMBLETON, IRA G., Van Clève, Io., to remain the fourth year.

HEBERLEIN, FRANK W., Briggsville, Wis., to Hamilton, Mo. Accepts, to begin work Oct. 1.

JORDAN, ISRAEL, Saco, Me., to Second Ch., Falmouth. Accepts, and is at work.

LIBBY, EDGAR H., Downer's Grove, Ill., to N. Englewood. Accepts.

MACNEILL, SAM'L M., Mondovi, Wis., to the permanent pastorate.

MILLARD, M. J., Carney, Okl., to De Witt, Neb. Accepts, pursuing studies at Presb. Sem., Omaha.

REYNOLDS, CHAS., No. Englewood Ch., Chicago, Ill., and LIBBY, EDGAR H., Downer's Grove, Ill., with the consent of their respective churches have permanently exchanged pulpits.

VAUGHN, HOWARD E., Wheaton Ch., Eau Claire, Wis., to Elk Mound and Albertville. Accepts.

WILLOUGHBY, ALBERT S., Wall Lake, Io., to Granada, Minn. Accepts.

WRIGHT, WM. E., (layman), Philadelphia, Pa., to Frostburg, Md. Accepts.

Ordinations and Installations

CORBIN, OLIVER L., rec. p. Beuna Park, Cal., Sept. 18. Sermon, Rev. John L. Maille; other parts, Rev. Messrs. J. H. Cooper, D. D. Hill, S. G. Arnett.

PIERCE, PAYSON E., o. and f. Rensselaer, N. Y., Sept. 29. Sermon, Dr. E. N. Packard; other parts, Rev. Messrs. John Lemley, Wm. E. Park, D. D., A. L. Love, W. A. Robinson, A. W. Hopper.

FOOLED HIM.

But in the Pleasant Ways of Peace.

Good thing some men are married. Their wives keep a sensible watch over them, and have a way to help overcome their troubles.

Mr. E. Lewis, of Shaniko, Ore., was located for several years at various points in South America, and fell into the native custom of frequently drinking coffee. He says: "I took to using it the same as those nervous, excitable people in South and Central America. They make very black coffee and it becomes more or less an intoxicating beverage. At the end of about four months, I began having severe sick headaches and nervousness, but supposed it was from the tropical sun. At last my wife became alarmed at my headaches and stomach trouble. She tried to induce me to quit drinking coffee, laying my trouble to that, but I continued to use it.

She read of Postum Food Coffee, and ordered some from the States, but kept it a secret from me. The very first time she made it, when I came in for my coffee and roll, I noticed that peculiar, pleasant flavor of Postum, and asked her what it was. She said it was a new brand of coffee and asked me how I liked it. I tried two cups of it with rich 'Leche de Cheu,' which is used by every one as milk in Panama, and thought it excellent. After a couple of days, my headaches stopped, and in a short while my nervousness disappeared as if by magic. I have been using nothing but Postum for the past year, and have been completely cured, and my wife has also been cured of constipation by changing to Postum, and we shall never go back to coffee again."

WRIGHT, WM. E., (layman), o. Central Ch., Philadelphia, Pa., Sept. 30. Sermon, Rev. Oliver Huckel; other parts, Rev. Messrs. Joel Swartz, N. N. Bormose, M. H. Williams, T. W. Jones, D. D., H. W. Myers.

YUKL, ADOLPH, o. at Silver Lake, Minn., Sept. 24. Sermon, Dr. George R. Merrill; right hand, Rev. S. V. S. Fisher; other parts by visiting Bohemian brethren of other denominations. He goes as a missionary worker to Braddock, Pa.

Resignations

ALEXANDER, J. L., Middleville, Can. BOARDMAN, JOSEPH P., Barnet, Vt. CHANDLER, WATSON H., Hennepin, Ill., to enter evangelistic work. He moves to Wheaton.

CLARK, CHAS. CLIFTON, First Ch., Elizabeth, N. J., to enter the Unitarian ministry.

GANLEY, WM., Waitsfield, Vt. HASKELL, WM. H., Second Ch., Falmouth, Me., after a pastorate of thirty-four years. He will reside with his son in Amherst, Mass.

LOWRY, OSCAR, Fairmount, Ind., to enter upon evangelistic work.

PARTINGTON, INA, So. Brewer, Me., on account of ill health.

ROYCE, LEROY, Greenwich, O. Retires from the active pastorate, but is available for supply.

SPANSWICK, THOS. W., Carthage and Howard, S. D., resigns Carthage, giving an afternoon service to Vilas.

Stated Supplies

BACON, THEODORE A., Detroit, Mich., until Jan. 1, at Flint, where he has been supplying for a month or so.

BRARD, MRS. J. R., at Keystone, S. D. GREELEY, FRANK N., Berkeley, Cal., at Santa Barbara.

PATTEN, ARTHUR B., So. Hadley, Mass., at First Ch., San Diego, Cal.

PEARSON, JOHN L., Alpine, Cal., at Second Ch., San Diego, Cal.

WILLIAMS, FANNIE B., Kingfisher, Okl., at Springdale and Alvaretta.

Dismissions

DASCOMB, ARTHUR S., Glencoe, Minn.

New or Unusual Features

GREENVILLE, N. H., has a church printing plant secured paid for and operated by Sunday school boys under the pastor's direction. Prints weekly calendar, etc.

IPSWICH, MASS., has introduced an annual cradle-roll service.

LUDLOW AND TYSON, Vt., use a responsive order of service prepared by the pastor, Rev. A. V. Bliss. It includes a general confession and thanksgiving, with shorter selections, in all of which the people share.

OAK PARK, ILL. Second holds a "Mystic Vesper Service," so called because it is a distinct effort to realize and commune with the Unseen and Eternal.

WEBSTER GROVES, Mo., made The Fall Program of Work the topic of a recent prayer meeting. Attendees were asked to state their ideas as to what constitutes a working suburban church.

Anniversaries

WHITING, LYMAN, East Charlemont, Mass., thirtieth of beginning service here and sixtieth of entering the ministry, Sept. 28. Celebrated by reopening repaired and renovated audience room. The chapel has a new stove.

Material Improvements

MILTON, MASS. First. Church edifice renovated, exterior painted and shingled, interior frescoed, new carpet and electric lights. The cost, \$1,061, more than met by subscriptions. Building reconsecrated Sept. 7, with special service of reminiscence and thanksgiving.

SPRINGFIELD, ILL., surprised the pastor on his return from vacation, with new carpet for rostrum and a pulpit lamp.

Gifts

FRANKLIN, Ct. Interior of edifice renovated, new carpet and furnace, choir alcove added—all the gift of Mrs. Lafayette S. Foster of Norwich, in memory of her husband, a native and former resident of the town. Edifice rededicated Sept. 24.

GROTON, Ct. From Mr. Morton F. Plant, till lately owner of the Plant System, \$6,000, sum needed to dedicate new edifice free of debt.

MATTOON, ILL. A handsome communion set, hand carved table and five chairs, given in memory of May Rudy Matthews by her brothers and sisters.

WEST BLOOMFIELD, N. Y. Individual communion service, from Y. P. S. C. E.

Personals

BLISS, HOWARD S., sailed from New York city, Oct. 4, to enter upon the presidency of the Syrian Protestant College, Beirut.

PARK, WM. E., Gloversville, N. Y., is describing recent impressions of Russia, in a series of evening discourses.

Churches Organized and Recognized

FERTILIA, Wis., 21 members.

FEW PEOPLE REALIZE

The Danger in That Common Disease, Catarrh.

Because catarrhal diseases are so common and because catarrh is not rapidly fatal people too often overlook and neglect it until some incurable ailment develops as a result of the neglect.

The inflamed condition of the membrane of the nose and throat makes a fertile soil for the germs of pneumonia and consumption, in fact catarrhal pneumonia and catarrhal consumption are the most common forms of these dreaded diseases, which annually cause more than one quarter of the deaths in this country.

Remedies for catarrh are almost as numerous as catarrh sufferers, but very few have any actual merit as a cure, the only good derived being simply a temporary relief.

There is, however, a very effective remedy recently discovered, which is rapidly becoming famous for its great value in relieving and permanently curing all forms of catarrhal diseases, whether located in the head, throat, lungs or stomach.

This new catarrh cure is principally composed of a gum derived from the Eucalyptus tree and this gum possesses extraordinary healing and antiseptic properties. It is taken internally in the form of a lozenge or tablet, pleasant to the taste and so harmless that little children take them with safety and benefit.

Eucalyptus oil and the bark are sometimes used, but are not so convenient nor so palatable as the gum.

Undoubtedly the best quality is found in Stuart's Catarrh Tablets, which may be found in any drug store, and any catarrh sufferer who has tried douches, inhalers and liquid medicines will be surprised at the rapid improvement after a few days' use of Stuart's Catarrh Tablets, which are composed of the gum of the Eucalyptus tree, combined with other antiseptics which destroy the germs of catarrh in the blood and expel the catarrhal poison from the system.

Dr. Ramsdell in speaking of catarrh and its cure says: "After many experiments I have given up the idea of curing catarrh by the use of inhalers, washes, salves or liquid medicines. I have always had the best results from Stuart's Catarrh Tablets; the red gum and other valuable antiseptics contained in these tablets make them, in my opinion, far superior to any of the numerous catarrh remedies so extensively advertised. The fact that Stuart's Catarrh Tablets are sold in drug stores, under protection of a trademark, should not prejudice conscientious physicians against them, because their undoubted merit and harmless character make them a remedy which every catarrh sufferer may use with perfect safety and the prospect of a permanent cure.

For colds in the head, for coughs, catarrhal deafness and catarrh of the stomach and liver, people who have tried them say that Stuart's Catarrh Tablets are a household necessity.

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A Twofold Celebration at Sutton, Mass.

For several reasons the services at Sutton, Oct. 1, were of unusual interest. The church edifice, which was dedicated seventy-two years ago, has been thoroughly and tastefully renovated and modernized, and the parsonage also. A new pastor has been called, with a generous increase of salary over what the church has paid heretofore, and has begun his work. The services rededicating the meeting house and recognizing the pastor, Rev. W. P. Landers, were largely attended. The public schools were closed in order that teachers and pupils might be present, and many came from other churches of Worcester County.

The rededication service included an invocation by Rev. S. A. Harlow, a responsive reading prepared by the pastor, a prayer of rededication by Rev. G. A. Putnam, and an address by Rev. A. W. Hitchcock. In the recognition service, after Scripture reading by Rev. Andrew Campbell and prayer of fellowship by Rev. J. R. Thurston, addresses were made by Dr. A. E. Dunning on The Minister and the Denomination, Rev. G. P. Eastman on The Minister and the Conference, Rev. J. J. Walker on The Minister and the Community, and Dr. B. F. Hamilton on The Minister and the Church.

Mr. Landers has been for the last four years superintendent of circulation of *The Congregationalist* and has also been active in Sunday school and Christian Endeavor lines. Before that he was pastor at Middleton six years. His wide acquaintance with conditions and methods of Christian work enriches his equipment in his return to the pastorate. With the co-operation of the community, which is heartily assured, and the cordial fellowship of the churches of the Worcester South Conference, all of which now have pastors, the prospect is full of encouragement.

How Rally Day Was Observed

The Osgood Bible Class of Bellows Falls, Vt., on Rally Sunday received a card bearing a picture of President Roosevelt and his commendation of Rally Day. The attendance, 68, was reported both to him and to the *Sunday School Times*. The leader, Mr. C. W. Osgood, accompanied and introduced the President on his recent visit to Bellows Falls. Porter Church, Brockton, Mass., also used the President's picture and letter on its invitation. The total attendance in this school was 658. As creditable a record of attendance as any reported to us is that of the thriving little Forestdale Mission in Malden. Out of an enrollment of 117, 104 were present. Moreover since Jan. 1, the average Sunday attendance has been ninety-eight.

Granville Center, Mass., had special Rally services with souvenirs for every department of the church, even to the Home Department and the Cradle Roll. Washington Street Church, Toledo, O., included among its attractions an egg-hunt, 1,000 colored eggs being hidden in the grass. At Plymouth Church, Fort Wayne, Ind., the pastor, Rev. J. Webster Bailey, was assisted by the crayon-artist, Mr. B. J. Griswold, who made running sketches of the subjects presented in the sermon. Mr. Bailey and Mr. Griswold have planned to devote a portion of their time this winter to the lecture field.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Oct. 19-25. Self-mastery. 1 Cor. 9: 25; Gal. 5: 16-26. (Temperance meeting).

Some people complain because they live where they can find little Christian work to do. But Christian work, like charity, begins at home. A man would better take himself in hand before he tries to do his neighbor good. After all, our real troubles and greatest grievances arise, not because of the perversity of others or the injustices of society, but from our own half-tamed natures. Robert Louis Stevenson coined a happy phrase about living on good terms with one's self. You cannot do that until you have the body under and the spirit too. Why is a boy of sixteen likely to be awkward? Because he has not mastered his own physical apparatus. Why is a woman in society manifestly discontented, craving more generous recognition from others? Because at heart she is not sure of herself, of her right to respect and esteem. Why is a minister self-conscious, continually speculating as to the effect which he is producing on his congregation and the public? Because he has not come to a thorough understanding of himself and accepted cheerfully his own limitations.

If you think it is an easy matter to master yourself try to overcome some minor defect, your tendency to stoop when you ought to stand or sit erect, your mood of despondency every time there is a series of dull days, your habit of stretching the truth in order to tell a good story, your disposition to spend golden hours talking on trifling themes, your tendency to detract from the good name of your brother by calling attention to his real or fancied weaknesses. Not until a man begins to fight with some single foe of this kind does he realize the tremendous grip of habit. Therefore, one cannot begin too young to harness the physical, intellectual and spiritual forces which constitute self.

But we must not paint the picture in too somber colors. It is possible to corral one's wandering thoughts and desires, to bring unity out of confusion, to put a leash on the tongue and a bridle on the temper. I heard a Boston minister the other Sunday night tell a large congregation of young people to whom he is giving a series of sermons on temptation, that he blessed God that it was possible for him to say that certain strong temptations of his early youth had no power over him now. It ought to be so with regard to this temperance question. A boy ought not to get very far along in his teens before he settles thor-

TRUE FOOD

Always Cures Dyspepsia.

Wrong food brings penalties. A lady in Lone Tree, Okl., found this out. After suffering for years with dyspepsia, she says:

"Many times I could not eat anything; sometimes I drank a little hot milk, at other times the lightest food distressed me so that death would have been gladly welcomed as a relief. I was weak and listless and unable to work for want of strength.

Two years ago a dear friend earnestly recommended me to try Grape-Nuts, as she had found it a most valuable food. I commenced to use it immediately and the benefit I received in an incredibly short time was almost marvelous.

Words cannot express the joy and thankfulness I felt when I found I was relieved of that dreadful distress from indigestion that I had been experiencing after each meal.

After continued use, health and strength returned; I began to enjoy life and go among my friends again so much improved that remarks were made about my good health. I sleep well now, sit all day with perfect ease and comfort and sew and work as I like. I wish I could induce every sufferer from dyspepsia to use Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

oughly and finally his own personal attitude toward the use of liquor. Later years will bring enough temptations and problems of their own. Why not get this one out of the way? No one influence is so likely to unmaster a man and to dethrone his reason and judgment as strong drink. One who had resolutely and for all time set his face against it has taken a long step forward in self-mastery.

And when we have done our little best toward the conquest of our weaknesses, we shall find that the poise, the steadiness and serenity which make up self-mastery are secured most easily when we submit our natures to one worthy to be their master. We are made to obey and serve a higher personal power. That will complete in us the work of subjugating the beast, of giving unity and direction to our lives. Those who have fairly tried Jesus of Nazareth as their master bear witness that his service, in the fine words of the Prayer-Book, is "perfect freedom," and clears the way for perfect self-mastery.

Christian News from Everywhere

General Booth must have been amply satisfied with the character of his reception last Saturday in New York, two thousand of his soldiers in the Salvation Army and of his friends going down the bay in a flotilla of thirteen tugs and steamers to greet him. It was an impressive testimony to the strength of the army, and prophetic of the eagerness with which he will be received wherever he goes in this country on this his fourth visit. He was warmly welcomed by his daughter, Emma Booth Tucker and her husband, who seemed to be entirely uninfluenced by the defection of the other children of the general. He cherishes large hopes of the result of his present visit. During the next month he will be holding revival meetings in Canada, and on his Western tour he will take special pains to inspect the industrial colonies of the Salvation Army.

This is the off year for the great International C. E. Convention. In its place are the assemblies of the various states. Those held thus far have been marked by large attendance, strong programs and deep spiritual interest. In this section the states of New England will join in one important meeting in Tremont Temple, Boston, Oct. 14-17. A Congress of Workers, a School of Methods for Junior Leaders, and Round Tables are announced for the furtherance of the effectiveness of the society. Among the names upon the program are Drs. J. B. Shaw, R. H. Conwell, P. S. Henson, F. E. Clark, S. P. Cadman, Bishop Thoburn, Governor Jordan of New Hampshire, John W. Baer, Robert E. Speer and William Shaw. Oct. 15 will be States Day. Each state will gather its clans in the large churches of the city, and attractive programs have been prepared. The Friday following the convention will be spent in pilgrimages to Concord, Lexington and Plymouth.

One of Dr. Philip Schaff's protégés, Rev. Dr. George C. Selbert, professor of Hebrew in the German Theological (Presbyterian) Seminary at Bloomfield, N. J., has passed on to his reward, dying while at sea journeying home from Europe. As a teacher of young German-Americans, as a writer of excellent works on theology, and as an acceptable, scholarly and consecrated preacher of the gospel, he had done a splendid work since he came to this country at the suggestion of Dr. Schaff, then a professor in the Reformed Theological Seminary at Merceburg, Pa.

The English religious journals have elaborate appreciations of the late Dr. Joseph Angus, formerly principal of Regent's Park College, one of the Baptist divinity schools. He was also a scholar of some repute, a reviser of the New Testament and once editor of the *Freeman*, now the *Baptist Times*.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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The Case of Rev. Franklin M. Sprague

The General Association of Florida met at New Smyrna, Sept. 3 and 4. The case of Rev. F. M. Sprague, pastor of the First Church at Tampa, was discussed, and it was voted, only two dissenting, to accept the report and adopt the recommendations of the Committee of Seven which was appointed last March to try the case.

The committee unanimously reported that they found Mr. Sprague guilty of most of the charges against him and recommended:

"First, That fellowship be withdrawn from Rev. Franklin M. Sprague, and that he be no longer recognized as a Congregational minister.

"Second, That a copy of the foregoing findings and of these recommendations be transmitted to the Hampden Association (of Massachusetts), of which Mr. Sprague is a member."

Since the 1st of January this case has been prominently before the minds of Florida Congregationalists. On that day a number of men and women who had been disciplined by the Tampa church issued a call for an *ex parte* council. Since then two councils, the Committee of Seven in a three days' trial, and three meetings of the State Association have given their attention to the case. About 250 pages of printed matter have been issued to give the "facts in the case," *pro* and *con*.

In April Mr. Sprague secured an injunction against the committee and the association, which sealed their lips for about three months. The injunction being withdrawn, this last meeting was called.

The report of the committee was very full, requiring over three hours for its reading. It will be issued soon, in connection with the publication of the state minutes.

Mr. Sprague demanded of the association a mutual council to review the case, and a committee was appointed to arrange for such a council. B.

The Tampa church, Aug. 20, unanimously passed resolutions declaring that with intimate knowledge of all the facts in the case it had full confidence in its pastor, Rev. F. M. Sprague, that the church and not the pastor is responsible for the acts for which he was on trial, and that "we will give our pastor our hearty love and support, and will vigorously oppose by all means in our power any interference by the State Association, or Rev. S. F. Gale, in what is strictly our own affair."

Mr. Sprague was not a member of the Florida Association, and therefore its action does not remove his name from the roll of Congregational ministers.

Biographical

REV. ROBERT NOURSE

Mr. Nourse was born and educated in England and ordained there in 1867. He was for some time a pastor of a Congregational church at Sheerness. Coming to this country he had pastorates in Indiana and Wisconsin. He was for several years in charge of the Congregational church at La Crosse, leaving it in 1884 to enter the lecture field, in which he achieved remarkable success. His name appeared on many Chautauquan programs, and he gave some of his lectures, among them John and Jonathan, Dr. Jekyll and Mr. Hyde and Why I Am Not an Infidel, a great many times. About a dozen years ago he purchased an estate at Falls Church, Va., which he has since made his home. He preached frequently, often giving his services where he felt he was needed. As an orator he had unusual dramatic power. He was generous, warm-hearted, a loyal friend. He leaves three daughters and one son. He was buried at Falls Church, Sept. 29.

REV. MOSES MELLEEN MARTIN, D. D.

Dr. Martin was born in Peacham, Vt., in April, 1834, and died in Ovid, Mich., Sept. 25, in his sixty-ninth year. He was graduated from Middlebury College and from Princeton Seminary, receiving the Doctorate of Divinity from Olivet College. The Congregational church in Ovid, which he had served for five and a half years, found in him a man of noble deeds, of great heart and broad charity. Not our church alone loved Dr. Martin, but his saintly life made him loved by all who knew him.

Meetings and Events to Come

BOSTON EVANGELICAL ASSOCIATION, Oct. 13.
SATURDAY AFTERNOON BIBLE CLASS, under the Evangelistic Association of New England, Park Street Church, Oct. 11, 3.15 P.M., Rev. J. M. Gray, D.D., leader.

AMERICAN BOARD, Oberlin, Oct. 14-17.

ALL NEW ENGLAND C. E. CONVENTION, Boston, Oct. 14-17.

AMERICAN MISSIONARY ASSOCIATION, New London, Oct. 21-23.

MAINE S. S. CONVENTION, Farmington, Oct. 22-24.

WOMAN'S BOARD OF THE INTERIOR, Chicago, Oct. 28-30.

WOMAN'S HOME MISSIONARY ASSOCIATION, Boston, Oct. 29.

WORCESTER SOUTH CONFERENCE, Webster, Mass., Oct. 30.

WOMAN'S BOARD OF MISSIONS, Annual, Washington, Nov. 5, 6.

STATE CONVENTIONS, 1902

South Carolina,	Charleston,	Oct. 9-12
Southern California,	Ventura,	Oct. 14
Utah,	Ogden,	Oct. 15-17
Oregon,	Salem,	Oct. 21
Nebraska,	Weeping Water,	Oct. 20-23
Colorado,	Pueblo,	Oct. 21
Washington,	Spokane,	Oct. 28-30
Alabama,	Gate City,	Oct. 29-30
Georgia,	Savannah,	Nov. 13-16
Connecticut,	New Britain,	Nov. 18-19

Additions or corrections should be sent promptly.

Make sure that, however good you may be, you have faults; that, however dull you may be, you can find out what they are; and that, however slight they may be, you would better make some patient effort to get quit of them.
—Ruskin.

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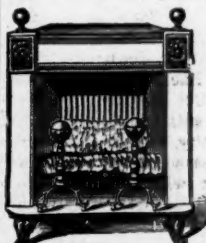
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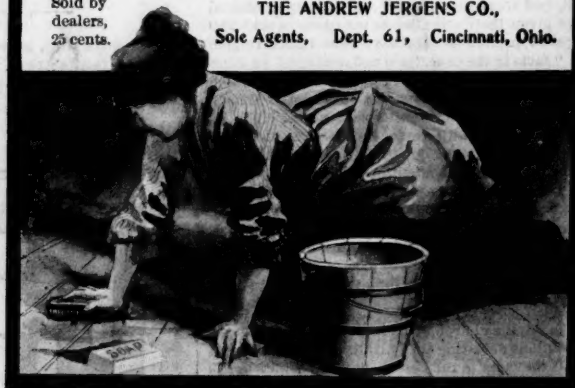


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